AN EPITOMY OF Eccleſiaſtical Hiſtory.

CONTAINING

I. The LIFE and DEATH of Our Bleſſed Lord and Saviour

Jeſus Chriſt:

WITH

The LIVES of the APOSTLES and Holy EVANGELISTS.

II. The Lives of the Antient FATHERS, School-men, Firſt Reformers, and Modern DIVINES.

III. The Lives of ſeveral Honourable and Pious Perſons, who have lived in theſe latter Centuries.

IV. The Lives of all the KINGS and QUEENS of *England*, ſince the Reformation to this preſent Year of the Reigns of Their Majeſties King *WILLIAM* and Queen *MARY*.

By *J. S.* Gent.

The Second Edition, Enlarged with many Lives which were omitted in the former Impreſſion.

LONDON:
Printed by *J. Millet*, for *W. Thackeray*, at the *Angel* in *Duck-Lane*; and *J. Back*, at the *Black-Boy* on *London-Bridge*. 1692.

The Reformation

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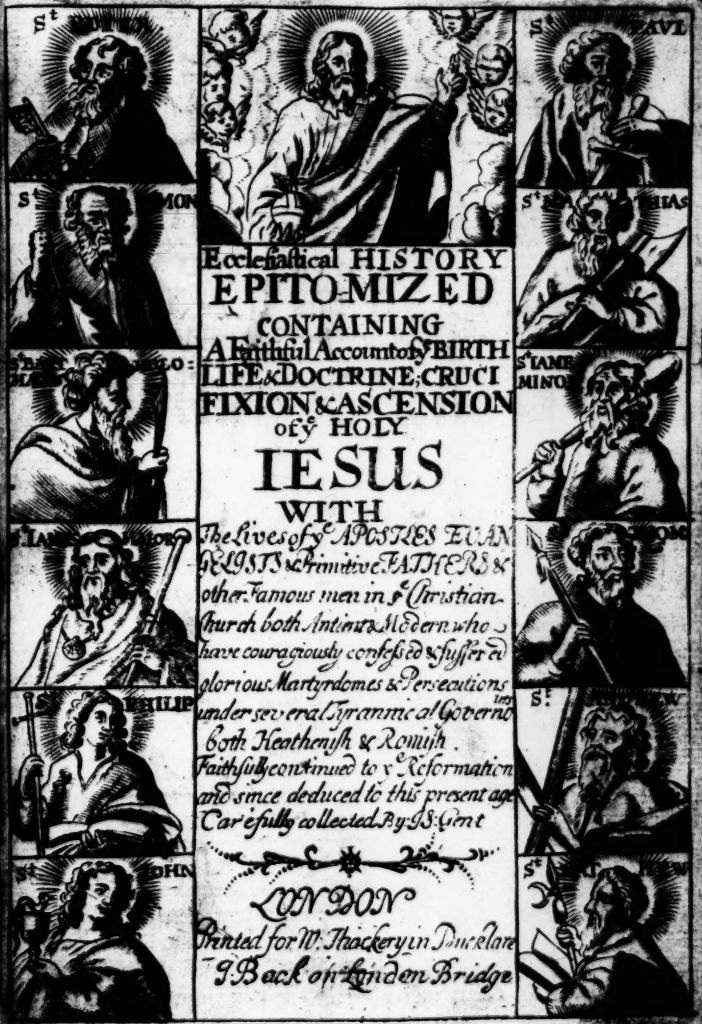

Ecclesiastical HISTORY EPITOMIZED

CONTAINING

A Faithful Account of y^e BIRTH LIFE & DOCTRINE, CRUCIFIXION & ASCENSION of y^e HOLY

IESUS

WITH

The Lives of ye APOSTLES EVANGELISTS & Primitive FATHERS & other Famous men in ye Christian Church both Antient & Modern who have courageously confessed & suffer'd glorious Martyrdomes & Persecutions under several Tyrannical Governments Both Heathenish & Romish. Faithfully continued to y^e Reformation and since deduced to this present age Carefully collected By J. S. Gent

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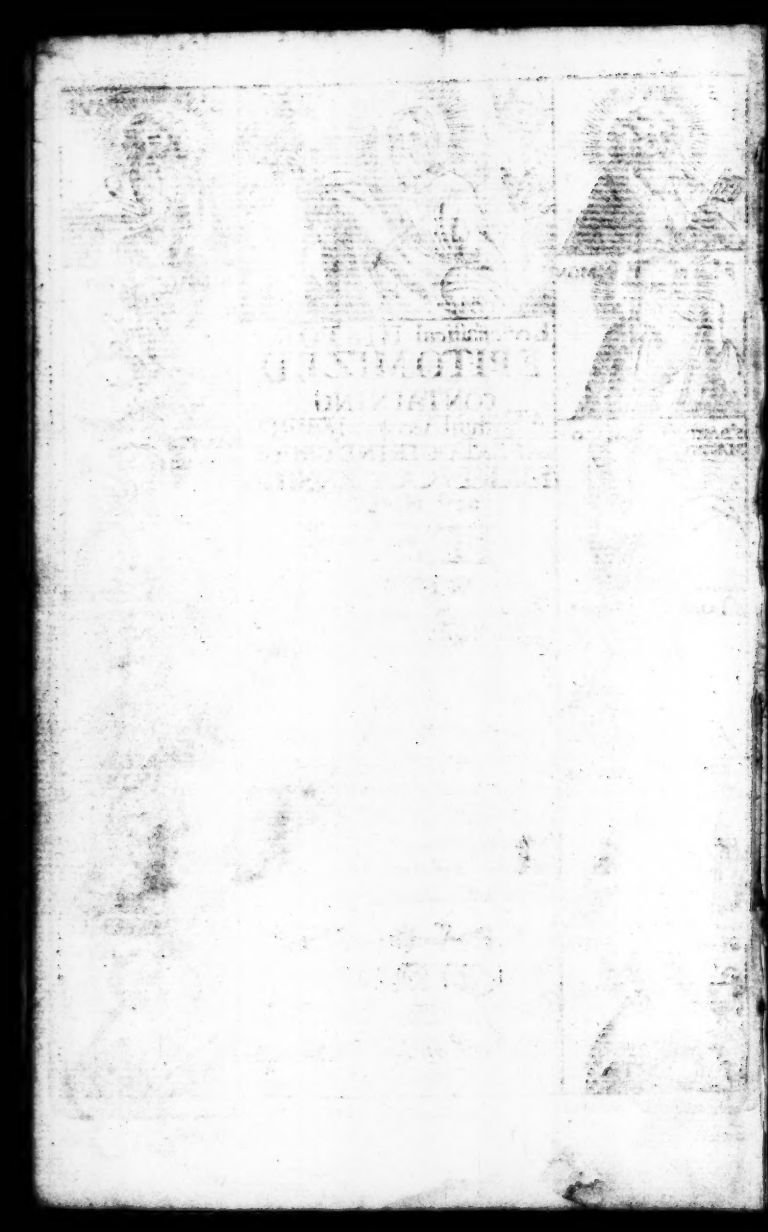
Printed for W. Thackery in Duck-lane & J. Back on London Bridge



AN

EPITOMY

OF

Ecclesiastical History.

CONTAINING

I. The LIFE and DEATH of Our Blessed Lord and Saviour

Jesus Christ:

WITH

The LIVES of the APOSTLES and Holy EVANGELISTS.

II. The Lives of the Antient FATHERS, School-men, First Reformers, and Modern DIVINES.

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EPITOME

RBR S558EP

TO THE
Christian Reader.

Christian Reader,

IT *was a Custom in the Primitive times, to Transmit to Posterity what would be most Remarkable and Exemplary to Present, as well as Future Ages; and I hope such Precedents will not appear Unnecessary: Since Divine Authority informs our weak judgment, that St.* Luke *made one* Treatise of all that *Jesus* began to do and to teach, *Acts* 1. 1. *Which blessed pattern was fully delineated by that Holy Apostle for our Imitation, and whose Holy Example we must endeavour to follow if we expect to be his Disciples.*

Next you have a short Scheme, or Draught of the Lives of the Apostles and Holy Evangelists, wherein is decyphered their Travels, their several Persecutions, their Christian Fortitude to propagate the Gospel in Barbarous Nations, and by what means they were Crowned with Martyrdom. Thirdly, you have an abstract of the Lives of the Antient Fathers and School-men, with their Choice and Select

Sayings, which Golden Expressions we should spread before our Eyes, and imprint them on our Memories; for they are like Apples of Gold in Pictures of Silver: *When you meet with that in their Lives which is not only Truly, but Eminently Good, sit down not satisfied till you have attained their Measure, which is Victoriously to Overcome the World by Faith in Christ Jesus. Let us when we Read them seriously, ponder with Holy* Job, *and say,* How forcible are Right Words? *Job* 6. 25. *Then with the Royal Preacher, let us readily assent, that* The words of the Wise are as Goads, and as Nails fastned by the Masters of Assemblies, which are given from one Shepherd, *Eccles.* 12. 11.

Fourthly, you have in Minuture the Lives of several Modern Divines, who carried on the Glorious work of Reformation, by an open profession of the Gospel, and lively setting forth their unwearied and undefatigable Industry in the Office of the Ministry; and their undaunted Magnanimity in Suffering for the Truth of the Gospel; and as the Glory of God is advanced by their height of Piety, so it may prove very advantageous to our selves, if we duly consider the Exemplary Lives of such Worthy Patriots for the Power of Godliness.

Fifthly, you have an Epitome of the Lives of several Honourable Personages, whose Memory

mory may be ranked with the truly Pious and Learned, and are worthy our Imitation.

Lastly, you have a short view of the Reigns of the Kings and Queens of England, since the Reformation, to this present Year of Their Majesties King William and Queen Mary: A Work not so Unsuitable as Necessary; for Church and State, are the chief Supports of a Kingdom; and furnishes the Reader with that variety of Reasons and Arguments which induced many of the foregoing Martyrs to lay down their Lives for the Gospel of Christ, and to Seal it with their Blood. And here you may behold, as in a Mirrour, the various Changes of Government; when Popery had climbed up to that height, like the insulting Tower of Babel, and our Sion lay Prostrate; then we hanged our Harps upon the Willows, and sat down and Wept, when we remembred thee, O *Sion*.

But now I hope we may with assurance say, that Babylon is faln in our Land, and our Sion is raised up from those Storms and Billows which seemed to threaten her; for which great Mercy, if England ever forgets, let her right hand forget her Cunning: but rather let us all acknowledge, That the Lord of Hosts was with us, and the God of *Jacob* is our Refuge. And that we may not receive this Grace of God in vain, but endeavour that these things may may be improved

proved by all according to their Natural tendency, to influence an Engagement to a Correspondent Conversation in all good Words and Works, shall be the earnest Prayer of

Your Sincere Friend,

J. S.

A Brief ACCOUNT OF THE LIFE and DEATH OF OUR LORD and SAVIOUR Jesus Christ.

NO sooner had our first Parents, by Eating the Forbidden Fruit, forfeited their State of Happiness, but the All-wise Creator, out of the Abundance of his Mercy and Goodness, found a means to rescue them and their Posterity from the Power and Malice of Satan, and gave them a Promise, that *the Seed of the Woman should break the Serpents head*, Gen. 3. 15. all which was fulfilled by our Blessed Lord and Saviour.

The Son of God, and second Person in the Trinity was born of the Virgin *Mary*, and made Man; whose Birth and Glorious Triumph over Death, the Grave, and Hell, the Patriarchs and Prophets all along had foreseen. Nay, God was often pleased to renew his Promise; as first to faithful *Abraham*; that out of his Loyns the Messiah should proceed. After his Decease, God made it known to *Jacob* out of what Tribe of the Jewish Nation he should come; which that Blessed Patriarch revealed at his Death in these

words, viz. *that the Scepter should not depart from* Judah, *nor a Law-giver from between his feet, till* Shiloh *came.* Next *Moses* told the Children of *Israel*, that God would raise up a Prophet of their Brethren like unto him, and that unto him should they hearken. Nor were the Jewish Ceremonies from time to time any other than Types and Figures of our Blessed Saviour; as that of the Brazen Serpent, the Scape Goat, &c. and as the time of his Birth grew nearer, the Prophets had a more Lively and Divine Knowledge of what should happen during the time that was Decreed for his purchasing our Redemption: For *David* absolutely foretells his Sufferings and Powerful Resurrection; as for his Death, that it should be by piercing his hands and feet: And in Psal. 16. ver. 10. he gives an undeniable Account of his Resurrection in these words, *For thou wilt not leave my Soul in Hell, neither wilt thou suffer thy Holy One to see Corruption*; and of his Ascension, Psal. 68. ver. 18. *Thou hast ascended on High, thou hast led Captivity Captive*, &c. Likewise the Prophet *Isaiah*, lively described the extraordinary Manner of his Birth, how that he was to be born of a Virgin, and his Name called *Immanuel*, setting forth his Incomparable Graces, Sanctity, and fit Qualification for the performance of his Office; of the Entertainment he was like to receive in the World; and of the Nature and Signs of those Sufferings he was to undergo. The place of his Birth was foretold by *Micah*, Chap. 5. ver. 2. viz. *Bethlehem* of *Ephratah*, the least of the Cities of *Juda*, but Honoured above the rest by the Birth of a Prince who was to be *Ruler in* Israel, *whose goings forth had been from everlasting.* Again, the Prophet *Daniel* fixes the Exact time, affirming that the Messiah should appear in the World, and be cut off as a Sacrifice for the Expiation of the Sins of the People, at the Expiration of 70 Prophetical weeks, or 490 years, which accordingly came to pass.

That Date being expired, *In the fulness of time God sent his Son made of a Woman under the Law, to redeem them that were under the Law.* And because it was not fit so great a Person should come into the World, or be made publick without some extraordinary Preparation, not only the

Angel

Angel told his Birth to the Shepherds feeding their Flocks by Night, but likewiſe a Star appeared to the Eaſtern *Magi*, and conducted them to the place to pay Divine Adoration *to the Sun of Righteouſneſs, who was riſen with healing in his wings*: Nor did our Bleſſed Lord want in any thing to fulfill and comply with all the Ceremonies of the Law which was only a Type and Shadow of his Coming, or as a pledge of the Sacred Promiſe made in Paradiſe, he being that Bleſſed Seed of the Woman which was to break the Serpent's head, and by that means to deliver us from the power of Satan, who ſo long had Tyrannized over Mankind; deluding the greateſt part of the World to Worſhip him under divers and ſundry Names.

Eight days after the Birth of our Bleſſed Lord and Saviour, he ſo far ſubmitted himſelf to the Cuſtom of the *Jews*, or rather to the fulfilling of the Law, as to be Circumciſed, and his name was called *Jeſus*, as the Angel had foretold to the Bleſſed Virgin, when he declared that ſhe ſhould Conceive by the Holy Ghoſt, and that the Power of the Higheſt ſhould over-ſhadow her. But long he had not been born before the Powers of Darkneſs, foreſeeing their Kingdoms fall, raiſed up a wicked *Herod* to purſue the Life of him from whom whatever was created, had had its prime Original. And altho' the Bloudy Tyrant miſſed his Aime, yet not knowing he was fled from *Bethlehem* into *Egypt*, he commanded all the Males from two years old and under, to be put to death, thinking, that in that General ſlaughter, He might fall whom he underſtood was to be King of *Iſrael*: For, as it is in the 2d. of *Matthew*, the 6th. verſe; *And thou* Bethlehem *of the Land of* Juda, *art not the leaſt amongſt the Princes of* Juda; *for out of thee ſhall come a Governour that ſhall Rule my People* Iſrael: And the ſaying of the Prophet *Jeremy* was fulfilled, *In* Rama *was there a voice heard, lamentation and weeping, and great mourning*; Rachel *weeping for her children, and would not be comforted, becauſe they are not.* When our Bleſſed Lord was twelve years old, at the Feaſt of the Paſſeover he went up to *Jeruſalem* with his Parents, viz. *Joſeph* and *Mary*, and in the Temple ſitting in the midſt of the Doctors, he both heard and asked them ſuch Queſtions, that all who heard him

ſtood amazed. The next Conformity was, that after his Parents had found him out, he went down with them, and for a long time after continued with them, being, as St. *Luke* ſays, *Chap. 2. ver. 51. obedient or ſubject unto them*, even according to the Evangeliſts, till the 30 year of his Age, it being near the year of Jubilee, which was by the *Jews* held as the great *Sabatical* year; in which at the ſound of a Trumpet, all Captives and Servants were ſet at Liberty, Priſoners releaſed, Debts diſcharged, and Mortgaged Eſtates reverted to their proper Heirs; which did evidently ſhadow out the State of the Goſpel, and our Lord's being *ſent to preach glad tidings to the meek, to bind up the broken hearted, to preach liberty to the Captives, and the opening of the Priſon to them that are bound to proclaim the Acceptable year of the Lord, that they might lift up their heads becauſe their Redemption drew nigh*, Iſa. 61. 1, 2. Luk. 4. 18. Now to ſhew that he was a Prince, he ſent his Herauld to Proclaim him to the World, viz. *John* the Baptiſt, who was as the Prophet declares, *the voice of one crying in the Wilderneſs, prepare ye the way of the Lord, and make his path ſtrait*; and *lifting up his voice like a Trumpet, cryed, repent ye for the Kingdom of Heaven is at hand.* He moreover told the Jews, that the Meſſiah they had ſo long expected was at hand, and his Kingdom ready to appear, that the Son of God was come down from Heaven, a Perſon as far beyond him in Dignity, as in Time and Exiſtence, to whom he was not worthy to Adminiſter the meaneſt Offices (for ſo the Jews accounted the unloſing their Shoe-Latchets) that he came to introduce a new and better State of things, and by taking away the Vail to give a full and clear proſpect into the Holy of Holies, calling him the Lamb of God that was to take away the Sins of the World, *&c.*

Now at the Great Baptiſm by *John*, after the Feaſt of the Tabernacle, being about the beginning of our *November*, our Bleſſed Lord came to *Jordan*; and to fulfill another main Point of the Law, ſuffered himſelf to be Baptiſed, when coming out of the River, the Heavens opened, and the Holy Ghoſt deſcended on him in Bodily Shape like a Dove, and at the ſame time a Voice ſaying, *This is my Beloved Son in whom I am well pleaſed*, Mat. 3. 16, 17. Mark 1. 10, 11. Luke 3. 21, 22.

And

And now our Blessed Saviour being fitly qualified and prepared to carry on the great work of our Redemption: And, as Witnesses of his Glorious undertakings, and for the more Ample Propagation of our Eternal welfare, he took unto him the Blessed Apostles.

The first Miracle that our Blessed Lord did, after his Incarnation, was at a Marriage in *Canaan* of *Galilee*, where to the great Admiration of all, at his Command the Water was turned into Wine, and after that, by the daily repetitions of such Miracles as never Man did, the World stood amazed. A great part of which the holy Evangelists have set down at large, to which I refer the Pious Reader.

After our Blessed Saviour, that glorious Sun of Righteousness, had run his course, he undertook to satisfie his Fathers Justice, by making a propitiatory Sacrifice for the Sins of lost and undone Man, and suffered himself to be Tempted, Betrayed, Scourged, Spit upon, Reviled, Crowned with Thornes, and lastly submitting even unto the Death of the Cross, all which had been exactly foretold by the Prophets. Though it happened not after the common manner, but was attended with such dismal darkness and terrible Earthquakes. Insomuch that a Heathen Philosopher at that Instant declared, that *either the God of Nature suffered, or the World was at an end.* But he could not long rest under the power of the Grave, but as a Victorious Captain breaking the bonds of Death, he led Captivity Captive in spite of the Malice of his Enemies, who set a Guard upon him; for as we have it, *Mat.* 28. 1, 2, 3, 4, 5, 6. *In the end of the Sabbath, as it began to dawn towards the first day of the week, came* Mary Magdalene *and the other* Mary, *to see the Sepulchre, and behold there was a great Earthquake, for the Angel of the Lord descended from Heaven, and came and rolled away the Stone from the door and sat upon it, his Countenance was like Lightning, and his raiment white as Snow, and for fear of him the Keepers did tremble, and became as dead men, and the Angel answered and said unto the Women, fear ye not, for I know that ye seek* Jesus *which was Crucified, he is not here, but is risen as he said; come see the place where the Lord lay.*

Nor is this the only warrant of his Bleſſed Reſurrection, but we have it confirmed by all the Evangeliſts and Apoſtles, as being ſeen of them ſeveral times afterwards: After our Bleſſed Lord was Aſcended up into Heaven, he was not unmindful of the Promiſe he made to his Diſciples while he was with them upon Earth, of ſending the Comforter to teach and guide them in the way of Truth: That Holy Spirit, without whoſe Divine Aſſiſtance all their Preaching had been in vain, for although *Paul may plant and* Apollo *water, yet 'tis God that gives the increaſe.* For as our Bleſſed Lord had declared to his Diſciples a little before he Aſcended to take his place at the right hand of his Father, God Bleſſed for evermore. When they are asking him about Times and Seaſons, he told them, it was not for them to know the Times and Seaſons, which God had put in his Power. But ye ſhall receive Power after the Holy Ghoſt is come upon you, and ſhall be Witneſſes unto me, both in *Hieruſalem, Judah, Samaria,* and unto the utmoſt Parts of the Earth; *Acts* 1. 7, 8. Nor did the Holy Jeſus delay to ſend the Holy Spirit, as he had promiſed: For as we have it, *Acts* 2. 1, 2, 3. *And when the day of Pentecoſt* (which with us is called *Whitſunday*, being juſt 10 days before *Aſcenſion-day*) *was fully come, they were all with one accord in one place, and ſuddenly there came a ſound from Heaven, as of a ruſhing mighty Wind, and it filled all the houſe where they were ſitting, and there appeared unto them Cloven Tongues like as of Fire, and it ſat upon each of them, and they were all filled with the Holy Ghoſt, and began to ſpeak with other Tongues, as the Spirit gave them utterance.* Thus being prepared (*as a Gyant refreſhed with Wine*) to run the Glorious Race, and ſend their ſounds unto the utmoſt Ends of the Earth, they ſpared not to Lift up their Voices like a Trumpet, to make known the Will of the Lord, and preach the glad Tidings of the Goſpel which was ſo lately Sealed with their great Maſter's Blood; and now they began to ſpeak with divers Tongues, as the Spirit gave them utterance, to the Confounding and Amazing of all that heard them: Nor were their words common words, or empty Air, but of ſuch Power and Efficacy, that they made deep impreſſions in the hearts of moſt that heard them, ſo that they

they were in doubt and amazed, saying to one another, what meaneth this? *Acts* 2. 12. Such mighty operation has the Divine Spirit in the hearts of Men, that at that instant by the preaching of St. *Peter*, 3000 were added to the Church, and not only added, but *continued stedfastly in the Apostles Doctrine and Fellowship, and in breaking of Bread and in Prayer; and the Lord added to the Church daily such as should be Saved*, Acts 2. 42, 47.

The Life of St. PETER *the Apostle.*

THE place of his Birth was *Bethsaida*, in the upper *Galilee*, antiently belonging to the Tribe of *Nepthali*, vulgarly called *Galilee* of the *Gentiles*, which is now reduced into certain small Cottages, and remains only famous to Posterity, by reason it was the Birth-place of this great Apostle.

The exact time of his Birth, notwithstanding the conjectures and guesses that have been made by divers Learned Men, remains as yet undecided: Most of the Fathers that have written about the time of his Birth, take their ground from the Birth of our Saviour, by reason St. *Peter*, at what time our Blessed Lord called him to be one of his Disciples, was not only Married, but lived in a settled state: therefore they judge he could not be less than 10 years elder than his Master; or according to *Stengt*, who builds his Foundation upon *Bellarmine*, he was born in the Eighth year of *Octavius Augustus*, and in the 20 of King *Herod*, which was about 17 years before the Birth of our Saviour.

His Father was *Jonah* of *Bethsaida*, and he being Circumcised according to the *Jewish* Law, had the name of *Simon* or *Simeon* given him at his Circumcision; to which our Saviour added the name of *Cephas*, which in the *Syriack* Lan-

guage, then much uſed among the Jews, ſignifies a *Stone*, or as the *Greek* renders it, a *Rock*; which has occaſioned many to believe that from that Inference our Saviour expreſſed himſelf, *upon this Rock will I build my Church*, that is, upon *Peters* Faith, Conſtancy, and the Goſpel he was to Preach. And from the Alteration of his name, or rather addition, at ſuch time as he came to be our Saviour's Diſciple, the Popes have taken occaſion to alter their's at what time they come to the Papacy. His Brother was *Andrew* the Apoſtle, nor is it known which of them was the elder. He was a Man of ſmall Education when he was choſen by our Saviour as a Diſciple, but was ſoon after inſtructed by the Fountain of all Wiſdom and Learning, even the Holy Spirit.

I ſhall not think it amiſs to give a Deſcription of the Perſon of this famous Apoſtle (paſſing over for the moſt part ſuch paſſages of his Life, as are found in Sacred Writ, to be more Brief in this our purpoſe) according as he is deſcribed in Eccleſiaſtical Hiſtory. And firſt, as *Nicephorus* declares, he was ſomewhat ſlender, of a middle ſize, but rather inclining to Tallneſs; his Complexion very pale, and almoſt white; the Hair of his Head curled and thick, but very ſhort, though St. *Hierom* informs us (as he has it out of *Clements* his Periods) that he was exceeding Bald, which might probably enough be, in his declining Age; his Eyes black, unleſs ſome ſmall ſpecks of Red, which many of the Fathers have attributed to his often weeping; his Eye-brows very thin; his Noſe long, though at the end broad or flat. It will not be amiſs to give a ſhort deſcription of his Temper, and the Internal Faculties of his Soul. He was Eager and Fierce, Witneſs his encountering the Guard of Souldiers that came to apprehend his Lord, and at that time cutting off the Ear of the High Prieſts Servant; his forwardneſs to ſpeak, and to return anſwers, though ſometimes to the endangering his Life, yet withal Courteous and Humble; for when *Cornelius*, being overjoyed with the Viſion of him, would have received him almoſt with Divine Adoration, he fobid him, telling him he was but a man ſubject to Paſſions as other men. With how much Candor and Modeſty did he treat

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the Inferiour Rulers of the Church, insomuch, that he upon whom such Honours have been heaped in all Ages, stiles himself no greater than their *Fellow Presbyter*. How earnestly did he Labour to win Souls to Christ? and with what Resolution and Bravery did he tell the *Sanhedrim* which had Sentenced and Condemned him, that they and their Fellows were Guilty of his Murther? and that they could not possibly be saved by any other means than by the Blood of *Jesus Christ* whom they had Crucified? How do we all along hear of his earnest Exhortations to such as were left to Rule and Govern the Church in his absence, to be careful in their Charge as to the Cure of Souls? Nor was this in his mean Capacity, but when he sate Bishop of *Antioch*, in which he continued the space of nine years, greatly propagating the Gospel; as likewise in his Travels into the Western parts of the World, after many tedious Journeys, he at last came to *Rome*, but we find not by any well-grounded Authority, that he sat Bishop of that See 25 years, as the Doctors of that Church would have it; nor indeed that ever he was Bishop of *Rome*, though the Popes have all along derived their Power or Succession from him: But that he was at *Rome*, and suffered there under *Nero*, most of the Writers of Ecclesiastical History Accord.

That he was Married, we have St. *Paul*'s word for it, telling us, that *one* Cephas (which was undoubtedly *Peter*) *went about, leading with him a Wife and a Sister*; and as it is recorded by several of the Fathers, a Daughter; and as *Clemens Alexandrinus* tells us, that when St. *Peter* beheld his Wife going to Martyrdom, he exceedingly rejoyced, calling aloud, and charging her to be mindful of our Lord.

When he was at *Rome*, he Propheſied the destruction of *Jerusalem* and the *Jewish* Nation by *Vespasian*: But about that time the Persecution [illegible] hot against the Christians, especially upon *Nero*'s return from *Achaia* in great Pomp, he at that time resolving to glut himself with Innocent Blood, caused several thousands of the Christians to be shut up in Prisons, and amongst the rest St. *Peter*, for whose preservation the Prayers of the Christians were still put up to Heaven, many of the chief of them

who

who could gain Acceſs, perſwading him earneſtly to make his eſcape, alledging, that the preſervation of his Life would be very uſeful to the Church. The which (after many denials) he attempted by getting over the Wall, which being effected, and coming to the City Gate, is there ſaid to meet our Lord, who was entering the City, when knowing him, he asked him *Lord, whether art thou going?* from whom he received this Anſwer, *I am come to* Rome *to be Crucified a ſecond time.*

By which anſwer St. *Peter* apprehending himſelf to be reproved for endeavouring to fly that Death which was allotted him, and that our Saviour meant he was to be Crucified in his Servant, he returned again to Priſon and delivered himſelf to the Keeper, and ſo continued till the day of his Execution, with great chearfulneſs: Having ſaluted his Brethren, and eſpecially St. *Paul*, who was at that time his Fellow-Priſoner, he was led to the top of the *Vatican* Mountain, near the River *Tiber*, about three Furlongs without the City, and there Crucified with his Head downwards; it being his own deſire ſo to dye, alledging that he was unworthy to ſuffer after the ſame manner that his Lord and Maſter had ſuffered, and ſo *having run the race that was ſet before him, he (undoubtedly) obtained the reward layed up for him in the Higheſt Heavens.*

The Life of St. PAUL *the Apoſtle.*

HE was born at *Tarſus*, one of the Capital Cities of *Cilicia*, a place much [illegible]d for Learning; Inſomuch as *Strabo* tells us, that *Julius Cæſar* made it a *Roman* Municip, or Free Corporation, all the Inhabitants thereof having the ſame privileges as the Citizens of *Rome*, which were likewiſe confirmed to them by *Auguſtus Cæſar*, who ſucceeded him in the Empire.

His

His Parents were *Jews* of the Seed of *Abraham*; which he expreſſes, he was *a Hebrew of the Hebrews*, that is, all his Anceſtors had lineally deſcended of the *Jewiſh* Race, and not entered in by the way of *Proſelytiſme*; and that he was of the Tribe of *Benjamin*, is affirmed by ſeveral of the *Jewiſh Rabbins*. As for his Calling, he was a Tent-maker, though, as himſelf declares, inſtructed in all the Learning and Cuſtoms of the *Jews*, being brought up at the feet of *Gamaliel*, a Learned *Rabbin* or Academick, who taught and inſtructed Youths: the Hebrew rendering it *at the feet* or *under his Tuition*.

His firſt Name was *Saul*, which he continued till his Converſion in his way to *Damaſcus*: When he grew up to Manhood he became a great Perſecutor of the Chriſtians; and the firſt time he is mentioned in Holy Writ, is when he looked to the Cloaths of ſuch as Stoned the Bleſſed Proto-Martyr St. *Stephen*; after that he continuing to breath out threatenings againſt the Church, procured Letters or a Commiſſion, as the Hebrew renders it, from the *Sanhedrim* or *Jewiſh* Council, in which the High Prieſt was wont to ſit Chief Judge, impowering him to bring ſuch as he found preaching in the name of Jeſus, bound to *Jeruſalem*. But whilſt he was on his Journey, in order to proſecute this wicked deſign, *A light from Heaven ſhined round about him*; *inſomuch that he fell to the Earth, and heard a voice ſaying*, Saul, Saul, *why perſecuteſt thou me*, &c. After the Heavenly Apparition was departed, he, in obedience to what he had been commanded by that Sacred Oracle, Journeyed on towards *Damaſcus*; but ſo blind, that his Servants were obliged to lead him. When he came there he prayed, till *Ananias*, a devout Chriſtian, came to him and reſtored his ſight, at which all his thoughts were changed: for whereas he ſome few days before had breathed out Perſecution againſt the Church, ſo now, on the contrary, he joyned himſelf to it, *and began to preach boldly the Lord Jeſus*; at which the *Jews*, being exceedingly incenſed, ſought to lay hands on him, to deſtroy him: but God, who had made him *a choſen Veſſel to bear his name before the Gentiles*, delivered him out of their hands. From *Damaſcus* he came to *Jeruſalem*, and there eſſayed to joyn himſelf

himſelf with the Brethren: but they knowing what manner of man he had formerly been, did not only fear to joyn with him, but in all likelihood did what they could to avoid him; until they were certified, by one of their fellow Apoſtles, that he had ſeen the Lord Jeſus in the way; and that he was not only Converted, but had openly and boldly Preached the Goſpel.

By this means, being received into their Fellowſhip, he in a ſhort time became their chief Preacher; being a man of an exceeding ready Wit, as appeared at ſundry times when he was brought before *Felix* the Governour, *Feſtus* his Succeſſor, and King *Agrippa*. There we ſee how he confounded the Orator, baffled all his Accuſers; Inſomuch that they could charge him with nothing but Religion in General, as not daring to venture upon any particulars, leaſt he ſhould have proved it out of the Law of *Moſes*, as he did Chriſt to be the Meſſiah, foretold by all the Prophets; when from Morning till Night he diſputed about the verity of the Goſpel which he Preached. But well perceiving that the Governour was rather inclined to favour the People, than to do Juſtice, he thought it moſt convenient to Appeal to *Cæſar*, a Cuſtom and Priviledge to ſuch as were either *Romans* or free of *Rome*. Whereupon he is ſent to *Rome*, when on the Coaſt of *Melita*, now *Malta*, in the *Lybian* Sea, between *Syracuſe* and *Africa*, the Ship ſuffered Wrack; yet God gave him not only his Life, but the Lives of all that were with him. When he came on ſhore, he was kindly received by the Barbarians, who, when they had ſeen him ſhake off the Viper from his hand, and receive no hurt, they ſaid amongſt themſelves, *he was a God*. Here he wrought many Miracles, by which he Converted a great number to the Faith, and eſpecially *Publius* the Chief Officer, and Governour of that Iſland, whoſe Father he had reſtored to health being at the point of Death; who afterward, as many of the Learned affirm, was Biſhop of *Athens*, and ſuffered Martyrdom.

From this Iſland, after 3 months ſtay, he with the reſt were put on board the *Caſtor* and *Pollux*, a Ship of *Alexandria*, bound for *Italy*; which putting in at *Syracuſe*, ſtayed three

three days; from thence they Sailed to *Rhegium*, and ſo to *Puteoli*, where St. *Paul* found many Chriſtians, ſtaying amongſt them, the better to confirm them, for the ſpace of ſeven days; and from thence departed for *Rome*.

At the news of St. *Paul*'s Approach, he was met by a Troop of Chriſtians, about 50 Miles from the City, who ſtill increaſing, as he came nearer, they brought him into *Rome* as it were in Triumph: where, when he came, he found ſuch favour at the hands of the Captain of the Guard, that he only confined him to his own Houſe, and ſet one Souldier to watch, who was appointed rather to wait upon him, than ſecure him.

He had not long continued there before he was brought before *Nero*, who then ſat Emperour; where he ſo well acquitted himſelf, that he obtained his Liberty, and lived free in a Houſe of his own, for the ſpace of 2 years, Preaching the Goſpel of Chriſt boldly in the City, and confirming many in the Faith: Converting not only thoſe of meaner ſort, but thoſe of Rank and Quality: As one *Tropes*, a chief Officer in the Emperours Court, who afterward ſuffered Martydom; as likewiſe *Nero*'s Cupbearer, and others; but above all, *Poppæa Sabina*, an exceeding Beautiful Lady, and Concubine to *Nero*; which ſo enraged the Britiſh Emperour, that he reſolved the Apoſtle's death, which in a ſhort time he compaſſed: for, as St. *Chryſoſtome* relates, when *Nero* found the Lady devoted to a ſtrict and chaſt Life, and would by no means conſent any farther to his lewd Deſires, he ſent for St. *Paul*, calling him Villain, Impoſtor, and wretched perverter, cauſed him to be caſt into Priſon, whence he wrote to the Lady to perſwade her to continue ſtedfaſt in a Chaſt and Virtuous Life; for which the Tyrant commanded he ſhould be put to death.

How long he continued in Priſon after Sentence, is uncertain; but the day of his Execution ſoon came; but what his Preparatory Treatment was, whether he was Scourged, as Malefactors were wont, in order to their Death, is not known. As a *Roman* Citizen, by the *Valerian* and *Porcian* Law, he was exempted from any ſuch Ignominious and Infamous puniſhment, though by the Law of

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the 12 Tables Notorious Malefactors, condemned by the *Centuriate* Aſſemblies, were firſt to be Scourged and then put to Death. And, as *Baronius* informs us, that in the Church of St. *Mary*, beyond the Bridge in *Rome*, two Pillars are yet to be ſeen, to which St. *Peter* and St. *Paul* were bound, and ſcourged, before their Executions.

As our Apoſtle was led to Execution, he is ſaid to have Converted 3 of the Soldiers who Guarded him; which the Emperour hearing, commanded that they ſhould be put to death: St. *Paul* being come to the place appointed for his Execution, which was near the *Aquæ Salviæ*, three miles from *Rome*, after he had exhorted ſuch as came to ſee his Tragedy, to Repentance, and recommended his Spirit into the hands of his bleſſed Lord and Maſter, he kneeling down, had his Head ſtricken off with a Sword, which by the *Romans* was counted the nobleſt death, and only allowed to ſuch, aswere either Citizens, or free of the City.

St. *Chryſoſtome* declares, that his chearful ſubmitting to Death, and his conſtant courage till the laſt, was a means not only to Convert his Executioner, but ſeveral others, who afterwards ſuffered Martyrdom for the Faith of Chriſt. He was Executed, as far as can be gathered, in the 68 year of his Age; and farther 'tis ſaid, that when his Head was ſtricken off, Milk inſtead of Blood, flowed from the Wound. And thus this great Apoſtle, after he had Preached the Goſpel to the Gentiles, and either in Perſon, or by his Epiſtles, viſited moſt of the known World; and, as *Theodoret* tells us, in the Iſles of the Sea, (whereby he undoubtedly means *Brittain*) he received firſt the Crown of Martyrdom, and then the Palm and Crown of Glory.

He was Buried *in via Oſtienſis*, about 2 miles from *Rome*, over whoſe Grave, about 318 years after *Conſtantine* the Great, at the requeſt of Pope *Sylveſter*, built a ſtately Church, and endowed it with many rich Gifts and Priviledges; which afterwards was plucked down by the Emperour *Theodoſius*, and rebuilt more ſtately than the former.

As for his Perſon, he was low of Stature, and ſomewhat ſtooping, his Complexion fair, his Countenance grave, his Head ſmall, his Eyes carrying a kind of Beauty in them, his Eye-brows a little hanging over, his Noſe long, but gracefully bending, his Beard thick, *&c.*

The Life of St. ANDREW *the Apoſtle.*

THE Place of this Apoſtle's Birth, was *Bethſaida*, a City of *Galilee*, ſtanding near the Lake of *Geneſareth*, his Father a Fiſher-man, and he Brother to *Simon Peter*; he with his Brother labouring in that Calling, till ſuch time as our Saviour took them to be his Diſciples, and made them Fiſhers of Men. At firſt he ſtayed not long with our Bleſſed Saviour, but returned home, and betook himſelf to his former Calling, untill ſuch time as our Saviour found him and his Brother Fiſhing upon the Sea of *Tiberias*, and convinced them of their Unbelief, by the exceeding draught of Fiſhes; whereupon they left all and followed him: And therefore he is numbred amongſt the twelve that our Saviour took, as his immediate Witneſſes againſt the World, continuing all along with him, till ſuch time as he was Apprehended in the Garden, and then, moſt probably, fled with the reſt, according as he had been foretold by the Prophet, *I will ſmite the Shepherd, and the Sheep ſhall be ſcattered.*

After our Bleſſed Lord was Aſcended, and the Holy Ghoſt had, in its miraculous Power, been plentifully ſhewed upon the Apoſtles, he departed for *Scythia*, and there Preached the Goſpel, Converting many of thoſe Barbarous People to the Faith, and true Belief of the Goſpel; Preaching as he went through *Cappadocia*, *Galatia*, *Bithynia*, and all along by the *Euxine* Sea, gaining many Proſelytes, notwithſtanding the Savageneſs of thoſe who inhabited

inhabited those parts, who were formerly wont to Sacrifice Strangers, and drink out of their Sculls: And passing on, he came to *Sinope*, the Burial-place of King *Mithridates*, where it is said he met St. *Peter*, and there they both taught the People; (And further 'tis added, that the Chairs wherein they were wont to sit, being of white Stone, are there extant to this day). But the Inhabitants of the City being *Jews* for the greatest part, did what they could to oppose the Apostles Doctrine. So that setting upon the House wherein St. *Andrew* was, they attempted to fire it, but however, they were deterred from that, they caught the Apostle, and used him in a most Barbarous manner, till supposing him dead, dragged him out of the City; But within a while he coming again to himself, Re-entered the City, and by several Miracles so wrought upon them, that they began more stedfastly to hear him Preach, which he continued for some time: But the Devil, that Enemy to the Progress of the Gospel, soon stirred them up against him the second time, whereupon he departed to *Amyson*, and thence to *Trapezus*, thence to *Neo-Cæsarea*, thence to *Samosata*; where having puzzled and confounded the Wisdom of the Philosophers, he designed to visit *Jerusalem*, which he effected; when returning thence, he travelled through many Provinces, Preaching the Gospel, till such time as he came to *Byzantium*, now *Constantinople*; where he instructed them in the knowledge of Christ, and caused a Church to be founded for Divine Worship, ordaining *Stachys* (whom St. *Paul* calls his Beloved *Stachys*) for Bishop of that City, when leaving all things in good Order, he took his Journey through *Thracia*, *Macedonia*, *Thessalia*, *Achaiah*, and as some affirm, *Epirus*; and having planted the Gospel in many places, he came to *Patræ*, a City of *Achaia*, where he sealed his Testimony with his Blood.

It is mentioned by *Philastrius*, who lived Anno 380, he going thither at what time *Ægeas* a Pagan being Pro-Consul, he Converted a great number to the Faith; which the Pro-Consul perceiving, waxed angry, and used both Threats and fair means to stay the progress of the Gospel, though all in vain; which increased his anger to

ſo far that he cauſed the Apoſtle to be brought before him, demanding how he durſt pervert (as he called it) the people from their Antient Worſhip? who with an undaunted Reſolution told him, that he taught them the right way to Everlaſting Happineſs; and that they having been brought up in Superſtition and Idolatry, it was now high time for them to embrace ſaving Knowledge, and the Light of the Goſpel. At which the Pro-Conſul derided the Apoſtle as an Innovator and Propagator of *that Religion, whoſe Author the Jews had infamouſly put to death upon a Croſs.* Whereupon the Apoſtle began to declare the infinite Love of our Lord, that he vouchſafed to come down from Heaven, and by taking our Nature upon him, ſuffer'd Death for Loſt and undone Man, and that there was no other name under Heaven, by which any could be ſaved but by the Name of the Lord Jeſus. Upon this the Pro-Conſul growing more inraged, told him, that let who would believe it, as for his part he would not, and that if he would not do Sacrifice to the Heathen Gods, he ſhould dye upon that Croſs which he had Preached and ſo much Extolled. To which he replyed, *that he did Sacrifice every day to God the Creator of the World, and all things therein, yet not with fiery Sacrifices or bloody Offerings, but in the Sacrifice of the Immaculate Lamb of God, who made himſelf an Offering for the attonement of the ſins of the World.* Upon which the Tyrant commanded him to Priſon, which ſo troubled the People, that had not the Apoſtle perſwaded them to Patience and Meekneſs, they had Mutined.

The next day he was again brought into his Preſence, who then began by many flattering Devices, to perſwade him not to deſtroy himſelf, but live with him and enjoy the Pleaſures of Life. Upon which the Apoſtle told him, that if he would Renounce his Idolatries and Embrace the offers of the Goſpel, he ſhould have Eternal Life, which was far exceeding what could be elſewhere expected; when as the Pro-Conſul told him plainly, that the reaſon why he urged him to Sacrifice to the Gods, was, that by his Example, ſuch as had fallen off might again return to the Antient Worſhip, telling him, that otherwiſe, he ſhould ſuffer the exquiſiteſt Tortures that could be invent-

ed, and that he ſhould be inſtantly Crucified. To which the Apoſtle replyed, that now he ſaw it, but in vain any longer to diſcourſe with or perſwade him to Repentance, he being hardened in his own folly and blindneſs; and that for his threats he had no regard to them, nor did he fear the utmoſt Tortures that he could invent, as knowing he ſhould find the better acceptance at the hands of his Lord and Maſter, the more he ſuffered for his ſake. Upon which he was Condemned to be Crucified; and that which induced the Pro-Conſul ſo to do, was, he had Converted his Wife *Maximilia* and his Brother *Stratocles* to the Chriſtian Faith, upon his having Cured them of ſeveral deſperate Diſtempers with which they were afflicted.

When he was Condemned, the Pro-Conſul ordered him to be Scourged; and as he was going to be Crucified, the People cryed out, *he was a good and juſt Man*; yet he was faſtened upon the Croſs with Ropes, that he might be the longer dying, the Croſs being two Beams ſet in the faſhion of the Letter X. From this Croſs, after he was faſtened to it, he Preached to the People for the ſpace of two days; and by his admirable Patience, Courage and Perſeverance, Converted many to the Faith. During his hanging there, great ſute was made to the Pro-Conſul for his Life, but our Apoſtle deſired them not to Interceed for him, *for that he was greatly deſirous to be diſſolved, and to be with Chriſt.* Praying earneſtly to Heaven, that he might at that time finiſh his Race, and be Crowned with Martyrdom: And ſo it happened, for he there gave up the Ghoſt, his better part aſcending to his Maſters Joy. After which, his Body being taken down, was Embalmed at the Command of *Maximilia*, whom he had Converted, and afterwards layed in a Stately Tomb prepared for that purpoſe, where it continued till the time of *Conſtantine* the Great, and was at his Command brought to *Conſtantinople*, and buried there in the Great Church which he had founded to the Honour of the Apoſtles.

The *Scots* for many Ages paſt, have had ſuch Veneration for him, that they Stiled him the Patron of their Coun-

try;

try, bearing his Cross in their Standard: And, during the time that Popery overspread that Kingdom, payed Divine Adoration at his Shrine, and invoked his Aid upon all Occasions.

The Life of St. JAMES the Great Apostle.

ST. *JAMES*, surnamed the Great, either in respect of his Age, for the better distinguishing the two Apostles of that name, or for some peculiar Favours our Lord bestowed upon him above the rest. By Birth he was a *Galilean*, but of what Town is uncertain; his Father was *Zebedee*, by Trade a Fisher-man, being nearly related to the Mother of our Lord: This was he who, together with his Brother, left their Father in the Ship, and followed Jesus; not long after which, he was called from the Station of an Ordinary Disciple, to the Apostolical Office, and not that alone, but often Honoured with extraordinary and peculiar Favours above the rest; he being one of the three whom our Lord usually made choice of to admit to the most private Transactions of his Life. As, with *Peter* and his Brother *John*, he was taken by our Saviour when he raised *Jarius*'s Daughter to Life, as likewise a Spectator of our Saviour's Glorious Transfiguration upon the Mount, and was with him in the Garden, at the time of his Passion; as likewise all along upon any Extraordinary occasion. This was one of the Brethren whose Mother asked of our Saviour, *that one might sit at his right hand, and the other at his left, in the Kingdom of Heaven.*

After our Saviour's Ascension, *Sophronius* tells us, he Preached to the dispersed Jews; which can be no other than such, who for fear of the Persecution, had seperated themselves, and upon the Death of St. *Stephen*, fled from

their Habitation, as in many places Eccleſiaſtical Hiſtory makes mention: But the *Spaniſh* Fathers alledge, that after he had preached the Goſpel in *Judea* and *Samaria*, came into *Spain*, and other Weſtern parts, and there continued preaching for a long Seaſon. Others will have it, that he came from thence into *Britain*, *Ireland*, and other Iſlands; and after having appointed ſuch Diſciples as he thought moſt convenient to carry on the work, he returned to *Jeruſalem*.

Of this no Antienter Writers, than ſuch as lived in the middle Age of the Church, give us any Account; when as 'tis mentioned by *Iſidore*, the Breviary of *Toledo*, an *Arabick* Book of *Anaſtaſius*, Patriarch of *Antioch*, concerning the Paſſion of the Martyrs, as likewiſe ſeveral others after them: But *Baronius* himſelf does not much credit what they have written, though he raiſed ſome Arguments to make it plauſible, the Apoſtle might take ſuch a Journey, though few believe, that the length of time, between his firſt departure from *Jeruſalem*, to the time of his Martyrdom, could well permit it; but I leave that to the Judgement of the Reader.

Herod Agrippa, Son to *Ariſtobulus*, and Grand-Child to *Herod* the Great, having, by his inſinuating into the favour of *Claudius*, the new Emperour, Succeſſor to *Caligula*, obtained an Inlargement of his Dominions; he came from *Rome* to take poſſeſſion of the ſame, and being very zealous for the Jewiſh Religion, ſeldom ſuffering any day to paſs wherein he was not preſent at the Sacrifice, being very deſirous, at his Entry upon his additional Soveraignty, for the better ingratiating himſelf into the Hearts of the People, he could ſee no readier way to Effect it, than by perſecuting the Chriſtians; A ſort of Men whom he well knew the Jews exceedingly hated, as profeſſing a Novel and upſtart Religion (as they termed it) which was quite contrary to the Moſaick Inſtitutions. Hereupon he cauſed a great number of Chriſtians to be Impriſoned, and amongſt the reſt our Apoſtle, who, Maugre all his Malice, when the Perſecution raged moſt, Taught and Confirmed ſuch as were wavering.

A ſhort time after his Impriſonment Sentence of Death was paſſed upon him; and as he was led to the place of Execution, according to *Clemens Alexandrinus*, the Souldier or Officer who guarded him to the place of his Martyrdom; or as *Suidas* will have it, his Accuſer being Convinced, by the Courage and Bravery of the Apoſtle, in his chearfully going to his Death, came and fell down before him, asking Pardon for what he had done; upon which the Bleſſed man raiſed him from the ground, embraced, and kiſſed him, ſaying, *Peace my Son, peace be to thee, and a pardon of thy faults:* Whereupon, before all the Aſſembly, he openly Confeſſed his Converſion, declaring the Chriſtian Faith to be the only means of Salvation, declaring, that he was ready to dye for the ſame: which accordingly he did, they being both Beheaded at the ſame time.

But as for the Tyrant, he lived not long after; for coming into the Theatre in Glorious Apparel, to make a Speech to the People on *Cæſars* Birth-day, they ſhouted, and ſaid, *it was the voice of a God, and not of a Man*, which was ſoon diſproved; for, at that very moment, Divine Juſtiee overtook him, and he was eaten up with Worms.

As for the Body of our Apoſtle, it being Interred near *Jeruſalem*, was from thence brought into *Spain*, and there ſaid to do many Miracles: but what Credit is to be given to that, I leave to the Readers Judgement.

The Life of St. JOHN *the Evangelist.*

ST. *JOHN* was younger Brother to St. *James*, by Birth a *Galilean*, Son to *Zebedee* and *Salome*, by Trade a Fisher, being called at the same time that his Brother was, and noted as youngest of all the Disciples. To him it was that our Saviour said, *If I will that he shall tarry till I come*, &c. He also it was that leaned on his Bosom, and had the Honour to wait upon him in the Hall when he was Condemned, as also at the place where he suffered, and to whom our blessed Lord bequeathed the care of his Mother. At the first News of our Saviour's Resurrection from the Dead, he, accompanied with St. *Peter*, ran to the Sepulchre, and first gave notice of it to the rest of the Disciples.

A while after we find that as he and *Peter* were preaching, they were cast into Prison, but being released by the *Sanhedrim*, they were chosen by all the Apostles to go down to *Samaria*; where meeting *Simon Magus*, they confounded his false Miracles; and not long after the Apostles dividing the Provinces amongst them, *Asia Minor* fell to his Lot, whither (after the death of the blessed Virgin) he went and preached the Gospel in many Cities, as in *Smyrna*, *Pergamus*, *Thyatira*, *Sardis*, *Philadelphia*, *Laodicea*, and others; and now coming nearer to *Rome*, and preaching the Gospel, he was accused to *Domitian* (that great Persecutor of the Christians) that he was an eminent Asserter of Atheisme, and a publick Subverter of the Religion of the Empire; whereupon the Tyrant sent an express Command to the Pro-Consul of *Asia*, to send him bound to *Rome*; which being done accordingly, he was doomed to be put into a Caldron of boiling Oyl, in which when he was entered, he stood for many hours unconcerned,

or

or any ways hurt, as *Tertullian* has it, which so amazed the Tyrant, that he gave order he should be taken out: But that Miracle not in the least prevailing with him, he banished him to the Isle of *Patmos*, a disconsolate Island in the *Archipellago*, where he remained several years. There it was he wrote his *Revelations*, wherein by frequent Visions and Prophetical representments, he had a clear prospect of the state and condition of the Church through all Ages, which certainly was not the least token of our Saviour's Love towards him: nor could it have been more suitable at any time; for then he was in a Melancholly retirement, shut up from all Exercise or Converse, it being rather a Prison than an Island, not being able to boast of any comfort but such as he received from Heaven.

A Story there is, but as for the Truth of it I shall no way assert, that a Hand remains to this day in a *Monastry* of Greek Monks in that Island, having large Nails upon its Fingers, which as fast as they pare them grow again; which, as *Bellon* in his Observations relates, is by some affirmed to be the same Hand with which St. *John* wrote his *Revelations*; but the *Turks* will have it to be the Hand of one of their Prophets.

After the Death of *Domitian*, *Cocceius Nerva* succeeding in the Empire, revoked many of his wicked Edicts, recalling such as he had banished; of which Indulgence St. *John* taking the advantage, left *Patmos* and returned again to *Asia* his antient charge, but chiefly his fixed Seat at *Ephesus*, where he had left *Timothy* as Bishop or President, who during his Absence had been Martyred by the people for perswading them against their Heathenish Rites, Feasts and Sports. St. *John* (as *Nicephorus* reports) being arrived, caused several small Churches for Divine Worship to be Erected, such as were consistent with the poverty of the persecuted Christians, and that after he had settled the Affairs of the Provinces at the request of the Bishop of *Asia*, he wrote his Gospel, tho' some will have it, that he wrote it in the Isle of *Patmos* during his confinement.

According to the best account that Sacred History gives us, he lived till about the beginning of *Trajans* Reign, and then being about 98 or 99 years old, he dyed. Yet *Chrysostome* will have it, that he lived 120 years, and that being 100 when he wrote his Gospel, he lived 20 years after; of the same Opinion is *Dorotheus*, but this seems somewhat improbable; for according to this Account, he must have been 50 years of Age when he was called to be a Disciple, when all that write of him affirm him to be the youngest of all the Apostles. He dyed, said the *Arabian*, (as *Kirsten* has it in the Lives of the 4 Evangelists) in the expectation of his blessedness, from which he infers, that he dyed peaceably, and not a violent Death; although *Theophylact* and others, do conceive that he dyed a Martyr, their opinion being only grounded upon the words of our Saviour, when he told him and his Brother they *should indeed drink of the Cup whereof he drank, and be Baptized with the Baptism wherewith he was Baptized.* Yet St. *Herome* will have it expounded another way, which is, that although he did not suffer by Execution, yet he being put into boiling Oyl, Banished and Persecuted, he ought to be accounted a Martyr, and that probably our Saviour meant such like Calamity by the Cup, &c.

Many there are likewise who have cherished a fond Opinion, that he never dy'd, but rather that sleeps in his Grave; alluding to the words of our Saviour upon *Peter's* inquiry, *If I will that he tarry till I come, what is that to thee?* John 21. 23. Others say, that having commanded his Grave to be dug, he went into it, and ordered such as went with him to fasten down a great Stone upon the same, and come the next Morning and look into it, which they did, and found nothing there but the Grave-cloaths; from which, as *Nicephorus* relates, they concluded he was Ascended, he having intimated some such thing before his lying down. It farther related, that the Dust upon his Grave bubbles up, which some affirm, is by reason of his Breathing; and that Manna or Sweet Perfume-like Flower is daily is cast out. But these I suppose, are only Monkish Stories to amuse the Ignorant.

The

The Life of St. PHILIP.

ST. *PHILIP* was born at *Bethſaida*, near the Sea of *Tiberias*, the Birth-place of *Andrew* and *Peter*. As to his Calling and Parents, Holy Writ is altogether Silent, that he was brought up in Learning, and well skilled in the *Moſaick* Law, is not only the Opinion of *Theophraſtus*, but others. That he was the firſt that actually as a Diſciple followed our Lord, is certain; for although *Peter* and *Andrew* were firſt called, yet they returned again to their Trades for the ſpace of a year before they entered themſelves under his Banner: And now the Prophetick time being expired, at the end of which the Meſſiah was to come, he was looked for by moſt of the Jewiſh Rabbins; but they, through their miſunderſtanding, being blinded, as ſuppoſing he ſhould deſcend from Heaven, attended with Hierachies of Angels, did not imagine he could be ſhrouded under the diſguiſe of Fleſh and Blood; wherefore that he might work out the Redemption of Mankind, he rather choſe the mean and poorer ſort of Men, than the Rich and Mighty.

No ſooner had Religion taken poſſeſſion in the Mind of this Apoſtle, but he ſought for others of his Friends, and eſpecially *Nathanael*, a Perſon of great Eminency, to whom he imparted the glad Tidings of his having found the Meſſiah, and immediately conducted him to him.

After his Call to the Apoſtleſhip, no great matter is Recorded of him in Sacred Writ; only we read that he Converted the Eunuch belonging to the Queen of *Ethiopia*, and that he was Miraculouſly taken up by the Holy Spirit and carried to another place. To *Philip* it was that our Saviour propounded the Queſtion, *What they ſhould do for ſo much Bread in the Wilderneſs, as would ſuffice ſo many thouſands as are preſent?* John 6. 5. It was with him that our Lord diſcourſed (before the Eating of the laſt

Paſchal

Paschal Lamb) in Relation to himself. To him it was that the Gentile Proselytes, who were desirous to see our Saviour, addressed themselves. It was he likewise that desired our Saviour *to shew him the Father*, and was reproved for his Ignorance, in not understanding the foregoing words of his Lord and Master, who told him, *that he was the Image of his Father; and that what he did was by his appointment, and that the Miracles that he had wrought, were sufficient to convince him, that he was sent by the Father.*

When our Apostle came to have his Portion set apart wherein he should Preach the Gospel, *Origen* and others inform us, that part of the upper *Asia* fell to his Lot; and some affirmed that he Preached in *Scythia*, but of the latter there is no certainty: But however, in such places as he preached, he confirmed the people by Miracles that he wrought, Baptizing many in the Faith of Christ; reproving Idolatry, and casting out Devils; Insomuch that his Fame spread throughout all those Countries; and having for many years carried on the Great work of the Gospel, he came at last to *Hierapolis*, a City in *Phrygia*, where the people Worshipped a Dragon for their God, by the name of *Jupiter Ammon*; which Blindness and Superstitious Idolatry, so moved the Apostle to pity them, that he earnestly put up his Prayers to Heaven, that that deluding Diety might be destroyed; which were soon Answered, and the Serpent and Fiend that continued for a long time before in it, to give Answers to such as came to enquire any thing, vanished, at least the latter; and then he preached to them the way of Saving Knowledge, alledging, that God had sent his Son into World to save Sinners, and that through his Blood only they must be washed from their Sins, declaring the Goodness and infinite Mercy of God in so doing. Which so abashed many of the Idolaters, that they were utterly ashamed of the God they had formerly Worshipped, insomuch that a great number of them were Converted to the Christian Faith. So powerful was the Operation of the Holy Spirit, which put in with the preaching of that Apostle, to finish the work; upon which Satan perceiving his Kingdom to decay, used all endeavours to raise

up

up a Persecution, the which in the end God permitted, and by order of the Magistrates, the Apostle was seized and carried to Prison, and being Sentenced, he was Cruelly Scourged, and hanged by the Neck against a Pillar; though some would have it, that he was Crucified; but however, during the Execution, such a terrible Earthquake happened, that the Earth began to open, so that the affrighted people cryed to Heaven for Mercy, upon which it instantly stayed.

The Apostle being dead, his Body was taken down by St. *Barnabas*, his Companion in the Ministry of the Gospel at that time, and *Mariamne*, St. *Philip*'s Sister, who bore him Company in all his Travels; after they had taken him down, they decently Interr'd him, and when they had confirmed the people in the Faith of Christ, they departed thence.

That St. *Philip* was Married is generally affirmed, not only by *Clemens* of *Alexandria*; but by divers others, who reckon him amongst the number of the Married Apostles; *Polycrates* Bishop of *Ephesus*, tells us, that *Philip* the Apostle suffered Martyrdom at *Hierapolis* with two of his Daughters, who persevered in their Virginity; and that a third dyed at *Ephesus*, and was buried there: but some think he might be mistaken, and take *Philip* the Deacon, who lived at *Cæsarea*, of whose Daughters we read in the History of the Apostles; but of this no certainty: but it is observed by the Ancients, that he was one of the Apostles that left no Sacred Writings behind him, the greater part of his Life (as *Eusebius* observes) being taken up and Employed in the Ministry of the Gospel, in Preaching and Instructing the Nations, having little time to write any Books; or if he did, perhaps they might be lost either at the time of his Death, or afterward; and failed of being transmitted to Posterity. Though *Epiphanius* informs us, that the Gnosticks in former times produced a Gospel, giving it the name of St. *Philip*'s Gospel, which they applyed to the patronizing of their pernicious Principles, and diabolick Practices; but the Cheat was soon discovered, and the specious Arguments they used to prove it his, were overthrown and silenced.

The

The Life of St. Bartholomew.

SAcred Hiſtory fails not to inform us, that St. *Bartholomew* was one of the Twelve Apoſtles; but takes no farther notice of him than the bare mention of his Name, probably by reaſon he lies concealed under ſome other Name; inſomuch that the Antients think him to be the ſame Perſon with *Nathanael*; and what the rather induces them ſo to think, is by reaſon that in their firſt coming to Chriſt, as in St. *John*, *Philip* and *Nathanael* are joyned together, ſo in the other Evangeliſts *Philip* and *Bartholomew*. So that it is not unlikely but a miſtake might happen, either in the Original or Tranſlation, nor can it be imagined it was otherwiſe.

Numbred amongſt the Apoſtles he was, and is ſaid to be by Birth an *Aſſyrian*, deſcended from the *Ptolomies* of *Ægypt*: But it is more likely that he was a *Galilæan*, and if he be the ſame Perſon with *Nathaniel*, he muſt conſequently be ſo, it being plain that he was of *Cana* in *Galilee*, but of what Calling or Tribe is not ſet down. He was brought to our Saviour by *Philip*, and being confirmed that he was the *Meſſiah*, he followed him to the laſt; and having with the reſt received the Holy Ghoſt, he preached the Goſpel powerfully and plainly to the *Jews* and *Gentiles*, accompanying *Philip* for the moſt part; and as Eccleſiaſtical Hiſtory makes mention, he went to the hither *India*, which moſt imagine was that part of it that lies towards *Aſia*, tho' *Socrates* tells us, it was the *India* bordering upon *Æthiopia*; which muſt be the *Aſian Æthiopia*; *Sophronius* calls it the *Happy India*; and informs us, that he carried thither St. *Matthew*'s Goſpel, which he there left behind him. But *Euſebius* gives us a fuller Relation, that when *Pantænus* a famous Philoſopher, but a Chriſtian, coming many years after into the *Indies*, amongſt the Chriſtians he there found, had a ſight of St. *Matthew*'s Goſpel written in *Hebrew*,

Israel, which was, as they reported, the Gospel St. *Bartholomew* left behind him, when he planted the Gospel amongst them.

In the next place we find him at *Hierapolis*, a City in *Phrygia*, where he had in all likelihood suffered with St. *Philip*, had not the Earthquake over-awed his Executioners, for he was at the same time bound to a Cross; but when they saw that Divine Vengeance was ready to overtake them for their impious Rage against the Apostles, they unbound him and let him at Liberty; from whence, as some think, he Journeyed to *Lycaonia*, for there, as St. *Chrysostom* affirms, he preached the Gospel, and Converted many to the Christian Faith, from whence he departed to *Albanopolis* in *Armenia* the Great, a place much given to Idolatrous Worship, from which whilst he thought to reclaim them and Convert them to the true Religion, the Governour of the City caused him to be apprehended and Condemned, for endeavouring (as he alledged) to draw the people from their Obedience. His Sentence was to be Crucified; and when the day of Execution came, he went chearfully to embrace his Death, Comforting and Exhorting his Proselytes *to keep stedfast in the Faith and Doctrine that they had received, which was able to make them wise unto Salvation*, and so continued to instruct them to the last moment of his Life. Several there are that affirm he was Crucified with his head downwards, and that he was flayed alive; which cruel usuage, as *Plutarch* related, was common in that Country.

After his Death, his Body was removed to *Daras*, a City in the Borders of *Persia*, from thence to *Lipparis*, one of the *Æolian* Cities; from thence to *Benevent* in *Italy*, and from thence to *Rome*. After his Death, a certain Sect of Hereticks produced a Fabulous Gospel under the Title of his name; but it was soon discovered to be a Cheat, and not only rejected as Apocryphical, but also layed aside even by those who had been the Forgers of the same.

The

The Life and Martyrdom of St. MATTHEW *the Evangelist.*

ST. *Matthew*, otherwise *Levi*, was born at *Nazareth*, a City of the Tribe of *Zebulon*, where our Saviour was brought up. He was the Son of *Alpheus* and *Mary*, Sister or Kinswoman to the blessed Virgin. His Employ was a Tax-gatherer under the *Roman* Publicans, an Office though detestable amongst the *Jews*, yet greatly esteemed amongst the *Romans*. Our Saviour first espied him near to the Sea of *Capernaum*, where he sat at the receipt of Custom, and had no sooner called him, but he left his Wealth and followed him, and at that time entertained our Saviour and his Retinue at Dinner; whereupon the *Pharisees* upbraided him, that he eat with Publicans and Sinners, when as he told them that *it was only those that were Sick that needed a Physitian.*

After his Election to the Apostleship, he continued at *Jerusalem* till our Lord's Ascension; then preached the Gospel in *Judea* for several years, and at his departure wrote his Gospel, and left it with the Christians whom he had Converted. From thence he turned to the Gentiles, making his first Progress into *Æthiopia*, that being the Province assigned to him. But *Metaphrastus* will have it, that he went into *Parthia*, and having planted Christianity in those parts, he thence travelled into *Æthiopia*, where by his Preaching and working Miracles he Converted many to the Christian Faith, ordaining Spiritual Guides and Pastors to instruct them in the way of Truth: When having continued a considerable time amongst them, *Nicephorus* in his Ecclesiastical History tells us, *That he went into a Country of Canibals constituting* Plato, *one of his followers, Bishop of* Myrmena, *and that our Saviour appearing*

ing to him in the form of a beautiful Youth, gave him a Wand, which in sticking in the ground, it strait sprung up a tall Tree: and that by his working Miracles, he Converted the Prince of that Country. But as to the Credit of those Reports, I must refer them to the Judgement of the Reader.

We find in an Antient Author, that he suffer'd Martyrdom at *Naddabar*, a City of *Æthiopia*, but what kind of Death he died is not mentioned; and as *Dorotheus* Reports, he was Buried at *Hierapolis*. During his Lifetime, he was a great Assertor of the true Religion; a contemner of Worldly Treasure, which is evident by his leaving so gainful a Calling to follow our Saviour. As for his Humility, he exceeded many of his Fellows, which may well be observed in his Writings, where he gives them the Pre-eminency. His Diet was very spare, he feeding for the most part on Leaves and Roots. His Age at the time of his Death is not certainly known, though some are of Opinion he died in the 70 year, &c. He having written his Gospel as is aforesaid, a Copy of it is said to be found *anno* 485, in the Grave of St. *Barnabas*, in *Cyprus*. Nor was he free from having counterfeits fathered upon him after his Death, but they like all the rest, vanished like Smoke, the true Word of God being only permanent.

The Life of St. THOMAS *the Apostle.*

SAcred Writ makes not mention of the Birth-place or Parents of this Apostle, but that he was a *Jew* is most certain. As for his Calling, if *Metaphrastus* says right, he was a Fisherman, as indeed the greatest part of the Apostles were; he having two Names, *Thomas* and *Didymus*, the latter we cannot but suppose might upon some occasion, be given him some time after his Circumcision;

cision; the Jews not usually receiving any more than one Name at the performance of that Grand Ceremony. A Man of Resolution and Zeal he was, as we may Ghess, for when the rest of the Disciples endeavoured to perswade our Saviour from going into *Judæa*, when he purposed to raise *Lazarus* from the dead, objecting, that the Jews layed wait to Stone him, and putting him in mind how lately they had attempted it: But *Thomas* alone stood up, and admonished them not to perswade him from it, but said, *Let us also go that we may die with him*, Joh. 11. 16. All that can be charged upon him, is his unaptness of Belief, and want of a quick Apprehension readily to understand our Saviour's words, which some of the Fathers have rather attributed to a sound Judgment and mature Deliberation, in not being over-hasty to give Credit till he had fully understood and weighed what was said; and for that purpose they quote St. *Paul*, who calls the *Bereans* blessed, because they searched the Scriptures to see if those things that were taught by the Apostles were so or no. But of his incredibility in not believing our Saviour's Resurrection, after he had such converse with him, and seen such Miracles, few can excuse him. But in that point he was soon convinced of his Error, crying out, *My Lord and my God.*

The blessed Jesus being gone to Heaven *to prepare the happy Mansions, he had promised whilst on Earth, for those that love and serve him.* And this Apostle together with the rest having received the Holy Ghost, used double diligence to obliterate what had been amiss, for as 'tis said, no sooner had he received the powerful influence of the Divine Spirit, but he sent *Thaddeus*, one of the 70 Disciples to *Abgarus Toparch* of *Edessa* (between whom and our Blessed Lord some Letters had passed, as *Eusebius* has it) to tell him what glorious things had happened, and to admonish him to keep stedfast in the Faith he had received, he having been Converted in our Saviour's time upon the Cure of a Malignant Distemper.

The Province that was assigned him, as *Origen* informs us was *Parthia*; but *Sophronius* tells us, that he preached the Gospel to the *Persians*, *Medes*, *Carmens*, *Hyrcanians*,

Hyrcanians, *Bactrians*, and several other Countries adjacent. And it is recorded by an Antient Writer, that in *Persia* he met the three Wise men that came to make their Offerings to our Saviour at his Birth; and that after he had Baptized them, he took them with him as his Fellow Labourers in the Gospel; and then, as *Chrysostom* has it, he went to *Æthiopia*, which must be meant of the *Asian Æthiopia*; and, as *Nicephorus* farther adds, he having Travelled through those Countries, came at last to the *Indies*, but was afraid at first to venture himself amongst such Barbarous People, but being encouraged by a Vision that gave full Assurance of the Divine Presence to be always with him, and to preserve him from danger, he set forward and preached the Gospel as far as *Taprobane*, since called *Sumatra*; and as he went Converted many of those wild and savage People. There he shewed them the Follies and Idolatries they had blindly pursued; and that they instead of the true God, had Worshipped Images inspired by *Dæmons*, desiring them at last to lay aside their Idols, and embrace the Truth of Christianity, by which means they should not only be blessed whilst upon Earth, but have Eternal Happiness hereafter. By this and several convincing Miracles, he brought many over to the *Faith*.

The Account the *Portugals*, upon their discovery of those Countries, received from the Inhabitants, is, that St. *Thomas* came first to *Soccotora*, an Island in the *Arabian* Sea, and from thence he departed to *Cranganor*, where having planted the Gospel, he went to the Kingdom of *Cormandel*, where preaching in several Towns and Villages, at last he came to *Malipur* the chief City; and there, after having Converted many to the Faith, he went about to Found a Church for the Establishing Divine Worship; but being forbidden by *Sagamo*, Prince of that Country, it ceased for some time: but the Apostle by his Miracles having Converted the Prince and a great part of his Nobility, it was builded. Which so inraged the *Brachmans* or Heathen Priests, that they sought alway to destroy the Apostle, as hoping by that means to extirpate his Doctrine, which by being embraced on all hands, had near spoiled their Trade. So that one day when he was

praying alone in a ſolitary place, they came upon him with Stones, Darts and Spears; and having grievouſly wounded him, one of them run him through the body with a Spear. His Body being taken up by his well-willers, was Buried with great Solemnity in the Church that he had built, which was afterwards greatly inlarged.

The Life of St. JAMES *the Leſs, an Apoſtle.*

HE was the Son of *Joſeph* (who Eſpouſed the Bleſſed Virgin) by a former Wife, and thence call'd our Lord's Brother; for as the *Jews* objected againſt our Saviour, when he wrought ſuch Miracles in their ſight as never Man did, *Is not this the Carpenters Son? is not his Mother called* Mary, *and his Brethren* James *and* Joſes, *and* Simon *and* Jude, *and his Siſters are they not all with us? whence then hath this man theſe things?* Mat. 13. 55, 56.

As for the certain place of his Birth, no mention is made, nor of his Employment, before he was called to be a Diſciple. In which Station he behaved himſelf ſo prudently, that our Saviour highly favoured him during his Continuance upon Earth, eſpecially after his Reſurrection, particularly appearing unto him, as St. *Paul* has it in his firſt Epiſtle to the *Corinthians*, chap. 15. ver. 7. where he diſcourſing about our Lord's Appearance to 500 Brethren at once, he expreſly ſays, *that afterwards he was ſeen of* James.

St. *Hierom* gives us an Account, that in the *Hebrew* Goſpel of the *Nazaren*, this paſſage is inſerted, *viz.* that St. *James* having made a Solemn Proteſtation after our Saviour's laſt Supper, that he would eat no Bread till he ſaw the Lord riſen from the Dead. Therefore when our Saviour was returned from the Arms of the Grave, he appeared to him, and commanding Bread to be ſet before him,

him, he broke it, and gave it to him, saying, *Eat thy bread my Brother, for the Son of man is truly risen from among them that sleep.* After the Ascension of our Saviour, though no particular time is mentioned, he was by the unanimous consent of the Apostles, chosen Bishop of *Jerusalem*, being preferred before the rest in relation of his being a Kin to our Lord.

A while after we find *Paul* upon his Conversion, making his address to him, desiring his Conversation, and giving him the right hand of Fellowship. And to him it was that St. *Peter*, after his Miraculous delivery out of Prison by the Angel, sent to tell what had happened. He it was who was Principal in the Synod at *Jerusalem*, when the matter in relation to the Gentile Converts, was in Debate; and there, notwithstanding St. *Peter* and others were present, he stood up and passed the Decretory Sentence, which render'd him greatly Honoured by all the Apostles, who gave him precedency in such a weighty Affair; which had St. *Peter* done, the Church of *Rome* would past doubt, have Trumpeted it out as the main Argument of his being the chief of all the Apostles.

He administred in his Province with Care and Diligence, omitting no part that appertained to his Ministry, that by his uprightness and unwearied endeavours, he so calmed the stubborn *Jews*, that a great number not only of the vulgar sort, but of those of most eminence amongst them adhered to his Doctrine. Yet there want'd not some Sons of *Belial* amongst them to inveigh against him, and stir up the Multitude as they saw fit opportunity, and these were the Engines of the Scribes and Pharisees, even such notorious Villains as they could hire, to promote mischief. These insinuated into the multitude, that the Apostle was a Perverter of the Law of *Moses*, and a stirer up to Rebellion; and that, if such things were suffered, God would bring the *Romans* upon them to take away their Country.

That having spread their Infection abroad, though to little purpose, they resolved to try another way; whereupon the Scribes and Pharisees (those Masters of mischievous invention, and chief dissemblers) came to the Apostle

at the Feaſt of the Paſſover, telling, that ſince the People were unſettled in their Opinions, they did not think it amiſs that he ſhould from a convenient place ſtand over the Temple Porch, and exhort them to a ſtedfaſt belief of Chriſtianity; telling him, that for their parts, they looked upon *Jeſus* as the true *Meſſiah*. To which the Apoſtle conſenting, when he was conveniently placed, they with a loud Voice made this Addreſs to him, *Tell us, O* Juſtus, *whom we have all the reaſon in the world to believe, That ſeeing the people are ſo generally led away with the Doctrine of Jeſus that was Crucified, tell us what is the Inſtitution of the Crucified Jeſus.* Whereunto the Apoſtle made anſwer with an audible Voice, ſaying, *Why do ye enquire of Jeſus the Son of man, he ſits in Heaven on the right hand of the Majeſty on high, and will come again in the Clouds of Heaven.* Which the People that were below no ſooner heard, but with a loud ſhout they Glorified the bleſſed Jeſus, and proclaimed him with Hoſanna's. Whereupon the Scribes and Phariſees ſeeing their Policy defeated, and that they had rather confirmed the People than any ways withdrawn them, it ſo enraged them, that thereupon they reſolved his death, and crying out that *Juſtus* himſelf was ſeduced and become an Impoſtor; then took him up by force and threw him down from the Battlements: Notwithſtanding which fall, he reared himſelf upon his Knees and prayed for them, the which whilſt he was doing, ſuch Villains as they had appointed for that purpoſe, fell upon him with Clubs and Stone, till one amongſt the reſt (notwithſtanding the Intreaty of many to ſave his Life) with a Fuller's Club beat out his Brains, and by that means gave his Soul a paſſage to the *Eternal Habitations of Bliſs and Joy that fade not away.*

He dyed in the 94 year of his Age, and 24 after Chriſts Aſcenſion, to the grief of all good Men. *Gregory* Biſhop of *Tours* informs us, that he was buried upon *Mount Olivet*, in a Tomb which he had cauſed to be erected during his Life. In which he had buried old *Simeon* and *Zacharias*, though *Hegeſippus* will have it that he was buried near the Temple in the place where he was Martyred, and that there being a Monument erected for him, it continued there for many years after.

The

The Life of SIMON *the Zealot, an Apoſtle.*

THis Apoſtle, as moſt are apt to believe, was one of our Lord's Brother's; that is, Son to *Joſeph*, who Eſpouſed the Bleſſed Virgin. Amongſt the Apoſtles he is ſtiled *Simon* the *Canaanite*, whence ſome Conjecture that he was born at *Cana* in *Galilee*; others take him to be the Bridegroom, at whoſe Wedding our Saviour *turned Water into Wine.* But this word has no Relation to his Country or Place from whence he took his being, but from his hot and fiery Zeal; the word bearing ſuch a ſignification in the Hebrew. Nor do we imagine that he took that name from the ardent Affections he bore to his Maſter, but from ſome Sect that he was of, before he came to be our Saviour's Diſciple.

For the better explaining of which, note, That as there were many Sects & Diviſions amongſt the *Jews*, ſo was there one called the Sect of the *Zealots*, a more devout ſort of men than the reſt; and of this Sect 'tis to be ſuppoſed he had that additional Name. Theſe ſort of men were indeed very troubleſome to the *Jews*, viz. the Sect of the *Zealots*; for as *Joſephus* and others well noteth, they were the cauſe of the Dreadful Calamities that befell in the City of *Jeruſalem*, during its being Beſieged by *Titus*, *Veſpatian*'s Son; but this is no reflection upon the Apoſtle, no more than St. *Paul*'s being a Phariſee, or St. *Matthew* a Publican.

When he came to his Apoſtolical Office, no more mention is made of him in Holy Writ, but that he continued with the Apoſtles, till they were diſperſed by the Perſecution the *Jews* raiſed againſt them; he then, paſt doubt, applying himſelf to the undertaking his Charge: For, as *Nicephorus* relates, he departed for *Ægypt*; where having ſucceſsfully preached the Goſpel for ſome time,

he departed thence for *Cyrene*, thence into *Africa*; though *Baronius* will not allow of that, making *Peter* the first Planter of Christianity in those parts. But how far his Negative in that point may be credited, let any consider that understands. What he does in that case, is done to make his own Assertions good in relation to St. *Peter*; for should he own that any other of the Apostles had been there before *Peter*, he would confound himself.

But to let that pass, we will grant that it is most likely that St. *Simon* was not only in *Africa*, but in many other places; and that he having passed all along the Coast, Sailed over into *Britain*, for so many of the Ancients have affirmed, and that he preached the Gospel here successfully, instructing the rude and barbarous People in the way to everlasting Life, and earnestly endeavouring to turn them from their Idolatrous Worship, working many Miracles, insomuch that many embraced Christianity; till at last the Devil, that great Enemy of our Salvation, stirred up the Multitude to persecute him; whose barbarous rage in a short time after Crowned him with Martyrdom, as not only *Dorotheus* and *Nicephorus* affirm, but also expressed in the Menologies, where we are informed that St. *Simon* went at last into *Britain*, and having enlightned the minds of many with the Doctrine of the Gospel, he at length was Crucified by the Infidels, and Buried there; but as to any particular place of his Burial, no mention is made.

Some there are who tell us, that after he had Preached the Gospel in *Ægypt*, he went to *Mesopotamia*, where meeting with St. *Jude*, they Journeyed together into *Persia*, where having planted the Gospel, they were both Crowned with Martyrdom. But this account is rejected by most of the Fathers, and *Baronius* is forced to confess, that it is founded only upon a Book called the Passion of the Apostles; (an Author of no great Credit) and the reason of this variation is supposed to be in the mistake that has arisen about the Person of St. *Simon*, for some will have *Symeon* the Son of *Cleophas*, who was St. *James*'s Successor in the See of *Jerusalem*, the same with this Apostle, who was Crucified

Crucified in the 112 year of his Age, under *Trajan* the *Roman* Emperour, but that by reason of the difference of years, and the description of both their Persons under different Characters in Ecclesiastical History, render it altogether a groundless surmise.

The Life of St. JUDE *the Apostle,*

THis Apostle goes under three several names, as *Jude*, *Thaddæus*, and *Lebbæus*; but according to the Opinions of such as have inquired into their significations, they signifie all one and the same thing. As for his Descent and Parentage, he was one of the four that were called our Lord's Brother's, Son to *Joseph*, and Brother to St. *James* Bishop of *Jerusalem*; that he was one of the Twelve Apostles is certain, being often numbred with them by the Evangelists; and especially in the 14 Chapter of St. *John's* Gospel, we find upon our Saviour's declaring to his Disciples what great things he and his Father would do; and what glorious Manifestations he would make of his Power and Godhead after his Resurrection, to such of his Disciples as persevered in their Obedience. St. *Jude* (who looked for nothing less than a Temporal Kingdom of the *Messiah*, not thinking how that mean condition in which our Saviour continued in upon Earth, could consist with the Pomp and Magnificence that was expected upon that occasion) demanded of our Saviour, *why he would manifest himself to his Disciples, and not to the World?* to which our Lord replyed, *that the World was not capable of such Divine Manifestations as should be revealed unto them.*

Eusebius tells us, that a short time after the Ascension of our Lord, St. *Thomas* dispatched *Thaddæus* the Apostle to *Abgarus* the Governour of *Edessa*, which according to the Name, is supposed to be this St. *Jude*, unless it might

be another of the ſame name; for as we have it in another place, this *Thaddæus* was one of the 70; and then it could not be St. *Jude*, for he was one of the 12 Apoſtles, as is before mentioned: but howſoever 'tis certain, that at his firſt ſetting out, he Preached the Goſpel in *Judæa*, *Samaria*, *Galilee*, *Idumea*, and the Cities of *Arabia*, and the Countries adjacent; from thence he went into *Syria* and *Meſopotamia*. And *Nicephorus* tells us, that after all he came to *Edeſſa*, where *Abgarus* was Governour, and where the other *Thaddæus* who was one of the 70, had been before him, and there perfected what was begun; and having by his Preaching and Miracles eſtabliſhed the Goſpel, he died a Peaceable and Quiet Death. But *Dorotheus* affirms that he was ſlain at *Berytus*, and Buried there in a ſtately Tomb, although by the General conſent of the Latin Church he went Preaching the Goſpel in *Perſia*, where after he had brought many over to the Faith, and eſtabliſhed the Chriſtian Religion there for many years, he at laſt was, for his reproving and ſtrongly oppoſing Idolatrous and Diabolick Devices of the Magi, by their procurement cruelly put to death.

That he was Married and had Children, appears by the ſequel. *Domitian* the bloody Emperour, being jealous of his long continuance in the State of Empire, upon notice had that there remained ſome Perſons of the Line of *David*, he ordered them to be brought before him, viz. two young men, who were the Grand-Sons of St. *Jude*, and Kinſmen to our Lord; when they were come into his Preſence, they confeſſed that they were of the Race and Poſterity of *David*; whereupon he asked them what Poſſeſſion they had? they told him, but a few Acres of Land, which they manured and improved to maintain themſelves, ſhewing him their hands, that thereby he might gueſs at their Labour. Then he asked them about the *Meſſiah*, what his Kingdom was, and when to commence? to which they anſwered, that *it was not of this world, but in the higheſt heavens; and that when he ſaw his good time, he would come in the Clouds of Heaven, attended with Glory and Power to Judge the Quick and Dead, and render to every man according to his Deſerts.* At which the Emperour ſmiling diſmiſſed them. And thus much for

The Life of St. MATTHIAS *the Apostle.*

ALthough St. *Matthias* was not immediately called by our Lord as one of the Disciples, yet it is supposed he was an attendant upon the Ministry, being one of the 70; but a way being made for him by the Apostacy of *Judas Iscariot*, he was afterwards numbered amongst the 12, and called to be an Apostle. For upon *Peter's* acquainting the rest since *Judas* was fallen off, it was but necessary another should supply his place, whereupon they pitched upon *Matthias*, as a fit Person to undertake so Sacred an Employment; which he as joyfully embraces, when the Lot fell upon him.

Not long after which, he with the rest receiving the Holy Ghost, betook himself to the Province that was allotted him; and first Preaching the Gospel in *Judæa*, where indeed most of the Apostles began to *proclaim the glad tidings of Salvation to Mankind*. He then passed on to *Macedonia*, where it is reported, that the Gentiles, to try his Sanctity, gave him a Cup of intoxicated Wine, who in the Name of Jesus drank it off without doing him the least harm, and that he Cured abut 50 Persons who had been poisoned with the same Potion, and by laying his hands on them, restored them to their sight, of which the operation of the Poison had deprived them. *Nicephorus* tells us, that he came into the first *Æthiopia*; but *Sophronius* says the second, though perhaps they may be both mistaken; for *Cappadocia*, his Principal place of abode, being seated near to the Irruption of the River *Asparus*, and the Haven *Hus*, both belonging to that Country, nor is any *Æthiopia* nearer that place on the side he was said to return; but however, the place where he came from was very Barbarous, for happening amongst people of a fierce, rough and untractable nature, passing all bounds of Hospitality and common Civility, he was treated with all manner of Rudeness and Inhumanity;

Inhumanity; from whom for all his Pains and Labour about ſaving their Immortal Souls, and directing them in the way to everlaſting Life, he was at laſt Martyred by them, *Anno Chriſto* 59; or as others will have it, 64. The manner of his Death is uncertain, though *Dorotheus* Reports, he was Martyred at *Sebeſtople*, near the Temple of the *Sun* (paſt doubt for reproving their Idolatrous Worſhip, in *Adoring the Creature inſtead of the Creator*) and was buried there. Another account we have, that he was ſeized by the Jews, as a Blaſphemer; and after being Stoned, was beheaded. When as the Greek Offices, ſeconded by ſeveral Breviaries, Relate, that he was hanged upon a Croſs: And farther 'tis ſaid, that his Body was for a long time kept at *Jeruſalem*, and conveyed thence to *Rome* by *Helen*, Mother to *Conſtantine* the Great, where ſome Bones, ſaid to be his, are ſhewed with great Veneration to this day, though others affirm, that his remains are at *Trier* in *Germany*, about which ſome diſputes have been held, but to little purpoſe; for 'tis to be ſuppoſed, they have him both alike. His Memory is Celebrated in the Greek Church on the 9*th*. of *Auguſt*, unleſs lately layed aſide by reaſon of the overſpreading of Paganiſme in thoſe parts.

He was a man of great Courage, and well skilled in the *Jewiſh* or *Moſaick* Law, being, as many Ancients imagine, of a Noble Stock, *&c*. Amongſt many Apocriphal Writings, attributed to the Apoſtles, there was a Goſpel publiſhed under his name, which is mentioned by *Euſebius* and others, and condemned with the reſt by *Gelaſius* Biſhop of *Rome*, it having been before rejected by others. Under his Name alſo were publiſhed Traditions, cited by *Clemens* of *Alexandria*, from whence, paſt doubt, the *Nicolaitans* borrowed that ſaying of his, which they abuſed to ſo vile a purpoſe, under the Patronage of his Name. Likewiſe the *Marcionites* and *Valentinians* defended many of their moſt abſurd and Heretical Opinions.

The

The Life of St. MARK *the Evangeliſt.*

HE was Born of Jewiſh Parents, originally deſcended of the Tribe of *Levi*, and is ſaid by *Nicephorus*, to be Siſter's Son to *Peter*: But it is agreed upon from all hands, he is miſtaken; taking *John* ſirnamed *Mark*, the Son of *Mary*, for this St. *Mark*, who is reckoned one of the Seventy, and was, as moſt ſuppoſed, Converted by St. *Peter* after the death of our Saviour, whoſe Companion he was for a conſiderable time, and went with him as an Interpreter or Expounder of his Doctrine to the People. By St. *Peter* he was ſent into *Ægypt*, where he preached the Goſpel, and Converted many to the Faith, who for a long time afterwards kept up to the ſtrictneſs of Chriſtianity; but he did not long confine himſelf to thoſe parts, but removed to *Libya*, where he likewiſe Converted many, and gained great applauſe, by reaſon of the Miracles he wrought, as he paſſed through the Countries of *Marmarica* and *Pentapolis*; when having reclaimed them from their Idolatries, returned to *Alexandria* in *Ægypt*, where he boldly preached the Doctrine of our Saviour, and reproved the People for bowing to Stocks and Stones, telling them plainly, *that unleſs they turned to God and repented with their whole hearts, they would be eternally miſerable.* Upon which, Satan fearing the overthrow of his Kingdom, bent all his Malice to ſtir up the People to deſtroy the Evangeliſt; it being the time of *Eaſter*, when the great Solemnities of *Serapis*, one of their reputed Gods, happened to be Celebrated: Whilſt St. *Mark* was intent at Divine Worſhip, the Barbarous Multitude broke in upon him, and faſtening Cords about his Feet, dragged him through the Streets in a moſt inhumane manner, ſo that his Fleſh was torn off by the Craggy-

neſs

neſs of the way; not being ſatisfied with this, they caſt him into a Priſon near the Sea, where he was comforted in his Agony by a Divine Apparition. The next morning they drew him forth, till by the extream effuſion of Blood his Spirits failed, and he gave up the Ghoſt, after which, as *Metaphraſtus* adds, they kindled a large Fire and burnt his Body; the remains of which being preſerved by ſuch as he had Converted to the Chriſtian Faith, were depoſited in the place where he was wont to Preach, and ſuch part of him as remain'd, was afterward carried to *Venice*, and there kept in a Church built to the Honour of that Evangeliſt, being one of the ſtatelieſt Piles now extant in *Europe*. He ſuffered in the Month *Pharmuthi*, with us *April*, on the 25th. day of the ſaid Month; and as ſeveral Antient Authors have it, in the 14th. year of the Reign of *Claudius* the *Roman* Emperour; though St. *Hierom* places it in the 8 of *Nero*. Likewiſe *Nicephorus* will have it in the Reign of *Tiberius*, which is moſt unlikely of all others, by reaſon, as St. *Ireneus* ſays, that he ſurvived both St. *Peter* and St. *Paul*, who both ſuffered under *Nero*.

It is ſaid of him, that he being at *Rome* with St. *Peter*, he there wrote his Goſpel at the earneſt requeſt of the Chriſtians. As to the deſcription of his Perſon, he was of a middle ſize, his Noſe long, his Eye-brows turning back, his Eyes graceful and amiable, his Head, in his declining age, bald; his Gate quick, and the Conſtitution of his Body ſtrong and healthful; of a very Couragious Mind, as appears by his boldly Preaching the Goſpel to the Barbarous Nations, and reproving them of their Idolatry, though at the coſt of his own Life.

The Life of St. LUKE *the Evangeliſt.*

ST. *LUKE* was Born at *Antioch*, the Chief City of *Syria*, and there brought up in all manner of Learning, it being accounted the Academy or Chief Seat of Humane Policies. Nor did he only confine himſelf to that place, but as many that write affirm, he ſtudied in moſt of the Schools of *Greece* and *Ægypt*. Skilful he was in Painting beyond any of his time; and it is confirmed by many, that he drew the Picture of the bleſſed Virgin ſo exactly to the Life, that it was wondered at by all that beheld it.

That he was a Jewiſh Proſelyte is certain, being, according to the report that *Epiphanius* gives of him, one of the 70 Diſciples; the inference from whence he takes that belief, being the Evangeliſt's own Confeſſion, whereby he declares that he was not *an Eye-witneſs and Miniſter of the word*. After he had been inſpired by the Sacred Spirit of Truth, he ſet forward to Preach the Doctrine of our bleſſed Lord, and joyned himſelf with St. *Paul*; though *Nicephorus* will have it, that he met St. *Paul* at *Thebes*, the Metropolis of *Bœotia*; though in Sacred Writ no mention is made, that ever St. *Paul* was there, nor can we find it in any Writings but his own; which makes moſt imagine 'tis grounded upon his bare Conjecture; but that he was with St. *Paul* both at *Jeruſalem* and *Rome*, is certain; nor did he deſert him in any of his troubles, but always proved a ſteady and faithful Friend and Miniſter. He wrote the Acts of the Apoſtles, and there we find him all along; when he is ſpeaking of St. *Paul*'s Voyage to *Rome*, he ſpeaks all of himſelf, which could not be unleſs he was preſent with him; nor is it to be queſtioned, that he was with him at *Rome* in his Confinement, nor that

that he carried Messages from the Apostle to the Churches to strengthen and support them, most of the Fathers being of Opinion, that it was meant of our Evangelist, when St. *Paul* mentions these words, *The Beloved Brother, whose praise is in the Gospel throughout all the Churches.*

Nor is it in all likelihood probable that he left the Apostle, till Death made a fatal seperation, by Crowning him with Martyrdom; though *Metaphrastus* would have it, that he left St. *Paul* at *Rome*, and returned to Preach the Gospel in *Ægypt*, *Lybia*, and other Eastern Countries, and that by working Miracles, and powerful Preaching, he Converted a great number to the Faith; settling Religion under a set form and order, by Instituting Guides and Pastors to Instruct and Confirm the People in his Absence, and that he was Bishop of *Thebais*. But on the contrary, *Epiphanius* tells us, that he preached the Gospel in *Dalmatia*, *Galatia*, and *France*; and from thence went into *Italy* and *Macedonia*, where he run many great hazards of his Life, by reason the inveterate Jews stirred up the People to Stone him, yet he undauntedly persevered in his teaching all men the way to Saving Knowledge; untill at last the Devil so far inspired several Barbarous Villains with Malice and Revenge, to destroy the Holy Man; but the manner and place of his Death, the contest amongst the Antients is not decided to this day, some affirming that he dyed in *Ægypt*, others in *Greece*, and the Author of the *Roman* Martyrology will have it in *Bythinia*. And *Dorotheus* contradicting him, will have it *Ephesus*; some again there are, that say he died a Natural Death. But *Nazianzen* and *Paulinus* Bishop of *Nola*, with some others, affirm, that he received the Crown of Martyrdom.

Nicephorus gives us this following Account, *viz.* That St. *Luke* coming into *Greece*, successfully Preached the Gospel, Baptizing many Converts into the Christian Faith, and working many Miracles; till at last a Party of Infidels (encouraged by their Priests, whole Idolatrous Worship the Evangelist sharply reproved) fell at unawares upon him, and forcibly dragged him to the place of Execution, where not having a Cross in readiness, they

they hanged him upon an Olive Tree, in the Eightieth year of his Age, or as St. *Hieron* has it, in the Eighty fourth.

Kirſtenus from an Antient *Arabick* Author tells us, that he ſuffered Martydom at *Rome*, which might perhaps be after St. *Paul*'s firſt Impriſonment there, and departure from that City, when probably St. *Luke* was left behind as his Deputy, to ſtrengthen and confirm the Brethren in his Abſence, and ſo might ſuffer in the General Perſecution under *Nero*; the main Reaſon that has induced many to give more than ordinary Credit to this Relation, is, becauſe he no longer continued his Hiſtory of the *Acts of the Apoſtles*: for had he outlived *Paul* or *Peter*, he would, paſt doubt, have recorded ſo remarkable a Tranſaction as their Martyrdoms, and given a larger Account of the ſtate of the Church. But certain it is that he was put to Death. Some affirm that his Body was, at the Command of *Conſtantine* the Great, or his Son *Conſtantius*, brought to *Conſtantinople*, and there ſolemnly Interred in the Great Church. Founded there to the Honour of the Apoſtles.

That he was not only a Man of great Learning, but alſo, more than ordinary, inſpired by the Holy Spirit; his two Books, *viz.* his Goſpel, and the *Acts* of the Apoſtles teſtifie: In the former he ſets down the Life of our Saviour, from the time of his Birth, till the time of his Glorious Aſcenſion; though, as many believe, he never ſaw our Saviour, or had little or no Converſe with him. As for his ſecond Book, we may imagine that he took great pains to Travel with the Apoſtles, eſpecially with St. *Paul*, and by that means he might be the better enabled to give a faithful Account of their Actions, that ſo he might Record them for the benefit of the Church in all Ages,

The

The LIVES of the *Primitive FATHERS.*

The Life of IGNATIUS.

IGNATIUS was born 12 years before the Crucifixion of our Saviour, having with his Eyes beheld him in the Flesh; he being, as many think, one of those little ones that our Saviour commanded his Disciples to suffer to come unto him; nay, some affirm, that it was he whom our blessed Lord set in the midst of his Disciples, when they contended about Superiority. However, he was indued with a more than ordinary Portion of the *Divine Spirit*, and succeeded St. *Peter* in the Pastorship of the Church of *Antioch*, where he laboured diligently in the Ministry of the Gospel, Converting and Confirming many to the Christian Faith, being a great opposer of the *Heresies* or Erroneous Opinions that had sprung up in the Church. But the Devil, that Enemy of the Gospel, soon plotted his destruction; for *Trajan* returning from the *Parthian* War, commanded a Gratulatory Sacrifice to be offered to his Gods in every City, for the Victory obtained, and at his coming to *Antioch*, *Ignatius* was required to be present and assisting at the Sacrifice, by such as sought his destruction, thinking they could not have a fairer opportunity to work his Ruin. But he refusing such a detestable wickedness, was brought before the Emperour, where to his Face he did not only deny, but sharply reproved him for his Idolatry, *worshipping false Gods, and Images made with hands*: Upon which the Emperour in a Rage, commanded that a Guard of Soldiers should carry him to *Rome*, and cast him in Prison till his Arrival.

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He was carried by short Journies through *Asia*, but in his way he was no whit unmindful of his Charge, for as he went, well Guarded, he Preached the Apostles Doctrine, and Confirmed a great number that were wavering; strictly charging them to beware of *Heresie*, and endeavour to extirpate it, which *else, like Tares, would greatly annoy the Churches Wheat*: Sending several Epistles to the Churches, earnestly desiring them to continue stedfast and put their trust in the Lord.

When he came to *Smyrna*, where *Polycarp* was Bishop, he wrote an Epistle to the Church of *Ephesus*, directing it to *Onesimus* their Pastor, desiring him to have a care of Christ's Flock, and like a good Shepherd, feed them with the Spiritual Food of the Everlasting Gospel, *which is able to make men wise unto Salvation*; also another to the Church of *Magnesia*, which he directed to *Dama* their Bishop; another likewise he wrote to *Polybius*, Pastor of the Church of *Trallis*; with which he sent an Exhortation to be Courageous, and not to decline the Crown of Martyrdom, if offered; putting him in mind of the Sufferings of our blessed Saviour, and of the Joy he was to receive if he continued *faithful to the end*; telling them of his cruel usage in his way to *Rome*, and how ready he was to suffer for Christ's sake; concluding with these words, *Let Fire, Cross, breaking of Bones, quartering my Members, crushing my Body, or all the Torments that Men and Devils can invent, befall me, so that I may but enjoy my Lord* JESUS.

When he came to *Rome* he wrote to *Polycarp*, a Godly Pastor, to take into his Care and Charge the Church of *Antioch*, whilst he could Elect a fit Person to be Bishop in his Room; whereby he proved himself to be a just and sincere man, who even in death was mindful of his Flock.

When the day of his Martyrdom came, he chearfully said, *I am God's Corn, when the wild Beasts have ground me to powder with their teeth, I shall be his white Bread.* He suffered Martyrdom the 11th. year of *Trajan*, being, as many of the Antients affirm, Torn to pieces by wild Beasts in the Theatre to make the Tyrant sport. And thus ended the Life of this good Man, who upon many

occasions was wont to say, *My Love is crucified*, meaning either Christ the Object of his Love, or else his darling Sins and Affections to the World were Crucified; and in another place he declares, that he beheld the Lord after his Resurrection before he Ascended.

He used to say, *That there is nothing better than the peace of a good Conscience.*

That good and wicked Men, are like true and Counterfeit Money, the one seems to be good, and is not, the other both seems and is good.

That the Lyons Teeth are but like a Mill, which though it braiseth, yet purifieth not the good Wheat, only prepares and fits it to be made pure Bread. Let me (saith he) *be broken by them, so I may be made pure Manchet for Heaven.*

Of Parents Duty he used to say, *Parents ought to afford three things to their Children; Correction, Admonition, and Instruction, both in Humane Arts, and Gods Word; all which preserves them from Idleness and Folly, gives them knowledge, and learns them Subjection and Obedience to their Superiours.* Of Patience, *Other Graces are but parts of a Christians armour; as the Shield of Faith, the Sword of the Spirit, &c. but Patience is the Panoply or whole Armour of the Man of God: the Enemy foils us without it, but we foil him by it.* Of Grace, *Grace flowing from the blessed Spirit of God, makes the Soul like a Fountain, whose Water is pure, wholsom and clear: for Grace beautifies, cleanseth, and so saveth the whole Man.*

The Life of POLYCARP.

POLYCARPUS was Disciple to St. *John*, and Bishop of *Smyrna*, he going with St. *John* to a Bath at *Ephesus*, and observing *Cerinthus* the Heretick therein, cryed out, *Let us speedily hence, for fear that the Bath wherein our Lord's Adversary is, fall upon our heads.*

After he had many years taught his Flock, instructing and confirming them in the way to Eternal Life, the wicked

wicked Jews that dwelt at *Smyrna*, went to the *Roman* Proconsul and complained that the Bishop went about to pervert the People, and to raise up Innovation, which would prove destructive to the Empire, if not in time prevented. Whereupon Order was given for the apprehending him, but at the earnest entreaty of the Christians, he retired to an adjacent Village; the Pursuers upon notice of his being there, came after him at full Cry, of which he being informed, removed thence to another Village some distance thence.

In the first Village they pursued him to the second, and there apprehending two Boys, they scourged them so cruelly, that one of them confessed where the Holy Man lay, and directed them to his Lodging; from whence although he might have escaped their hands, he refused, saying, *The will of the Lord be fulfilled*: when they had beset the House he came down to them, and told them he was the Man they sought; when beholding his Gravity and Chearful Countenance, many repented that they had employed themselves in so ill a work, wishing that they had never undertaken it. After a while he invited them in, and ordering Meat to be set before them, only requesting the favour to have an hours time to Pray in private, which they granted: the fervency of whose Prayers being heard by many of his Persecutors, they could not refrain weeping, and were forced to confess he was a good Man.

The Night before he was apprehended, he had a Vision, and thought *the Pillow that was under his head was consumed to Ashes*, which he acquainted several of his Friends, and from thence Prognosticated, that his Life was almost at a period.

Those that were to carry him before the Proconsul, set him upon an Ass, and so brought him to *Smyrna*; where arriving, (upon the Solemn Feast-day) was met by *Herod* and his Father *Nicetes*, who were Rulers under the Proconsul; the former Greeting him kindly, took him up in his Coach or Chariot, and began to Commune with him after this manner; What will it injure you, or what harm is it to say, *Lord Cæsar*, or *to Sacrifice*

and be saved? To which he meekly replyed, *I will not do according to your Counsel. Herod* gathering that he could not work upon him by fair means, began to threaten him, and at last tumbled him out of his Chariot; which he took with exceeding Patience, when, as it is recorded in some of his Epistles, a Voice was heard from Heaven, saying, *Be of good cheer, O* Polycarp, *and play the Man.*

When he came before the Proconsul, he demanded, whether he was that *Polycarp* of which he had heard such complaints? but beckoned him to deny he was the Man; but when he saw he would not deny himself, he desired him to tender his safety, and have regard unto his Age, saying, *Swear by the Fortune of* Cæsar, *Repent of what is past, and say, Remove the Wicked.* Upon which *Polycarp*, looking stedfastly upon his Accusers, and looking up to Heaven, said, *Remove, O Lord, these Wicked.* But notwithstanding the Proconsul urged him again, saying, *Swear and I will let thee go; Blaspheme and defie Christ, and thou shalt be safe.* To which the good Man replyed, *Fourscore and six years have I served Christ, neither hath he ever offended me at any time, and how then can I revile my King that hath thus preserved me?* The Proconsul urged him again to Swear by *the Fortune of* Cæsar. To which he replyed, *That the Christian Religion taught Obedience to all Governours, but to Swear by his Fortune out of vain-glory, he absolutely refused.* Upon which he threatend him with wild Beasts, Fire, and other Torments; but he stood resolute in his Faith, saying, *You threaten me with Fire, which shall last but an hour, and is quickly quenched, but you are ignorant of the Everlasting Fire at the day of Judgement, and of these endless Torments which are reserved for the wicked; but why delay you? appoint me to what Death you please.* Which the Proconsul hearing was amazed at his Courage, and commanded the Cryer to Proclaim thrice in the midst of the Theatre, that *Polycarp was a Christian.* But this not at all appeased his Enemies, who thirsted after his Blood, and thereupon desired the Proconsul that he might be thrown to the Beasts; but he alledging the time for the Game of Beasts was past, they prayed that he might be exposed to the flames, to which last he consented;

and

and thereupon the multitude led him away, Crying, *This is that Doctor of* Asia, *the Father of the Christians, the overthrower of our Gods, who hath taught many, that our Gods are not to be Adored.* Every one of them fetching Wood from their Shops and Houses.

When the Pile was reared, the Holy Man put off his Apparel, being assisted therein by the Faithful Christians, that came to take their last Farewell of him, striving to touch his Body, as accounting it no small Honour. When he was naked, the Infidels offered to nail him to the Stake; but he desired them to forbear, saying, *Suffer me even as I am, for he that has given me strength to come to this Fire, will give me patience likewise to persevere therein, without your fastening me with Nails.* Upon which he put up his Prayers to Heaven with great Fervency, giving all Land and Praise to God, that he had been pleased to bring him to such a glorious End, whereby he knew that he accounted him worthy to suffer for his Names sake.

When he had ended his Prayer, the Tormentors kindled the Fire, the which though raged fearfully to the appearance of the Beholders, yet it bent Archwise, and touched not his Body, which at that time sent forth a fragrant smell like Frankincense; when the Cruel Persecutors perceiving he stood uninjured by the Flame, their Rage increased, whereupon they called a Tormentor, who with a Spear run him into the Body, out of which Wound issued such a stream of Blood, that it quenched the Fire; to the great Amazement of the Beholders. Yet the Malice of the *Jews* proceeded farther, for they, not content with his death, stirred up *Nicetas* to move the Proconsul not to deliver his Body to the Christians, *least* (said they) *they should forsake the worshipping of Jesus and worship him.* Whereupon the Proconsul ordered it should be Consumed to Ashes. He died *Anno Christi* 170. In the midst of the Fire, he said this Prayer:

O God, the Father of thy beloved Son Jesus Christ, through whom we have received the Knowledge of thee: O God, the Creator of all things, upon thee I call, thee I confess to be the true God: thee I glorifie, O Lord receive me, and make me a Companion of the Resurrection of thy Saints, through the merits of our great High-Priest, thy beloved Son Jesus Christ; to whom with the Father, and God the Holy Ghost, be Honour and Glory for ever, Amen.

The

The Life of DIONYSIUS AREOPAGITA.

HE was an *Athenian* by Birth, descended of Noble Progenitors; and in his Youth had attained to *Philosophy*, *Astronomy*, and all other Humane Sciences. He lived in our Saviour's time, and at the Death of our blessed Lord, beholding the dreadful Darkness that then happened, said, *That either the God of Nature suffered, or that the frame of the World would be dissolved.* And further, *That God unknown in the Flesh did suffer, for whose cause the Universe was covered with thick darkness.* At that time he was a Heathen; yet being chief Judge of the Court of the *Areopagites*, seated on the Hill of *Mars* near *Athens*, he was there Converted by St. *Paul*, at what time the People brought him before him, to give Judgement against him for Preaching against their Gods, and despising their Altars; as also his Wife was Converted at the same time; whereupon he not only delivered the Apostle from the rage of the multitude, but kindly intreated him: to requite which kindness, after he had openly professed Christianity, St. *Paul* constituted him Pastor of the Church at *Athens*, where he used such diligence, that by his Example many renounced their Idolatries; after he had continued there a while, he went to *Ephesus* to visit St. *Paul* and St. *John*, at whose Request, after having appointed *Publius* to Officiate in his Absence, he went to *Rome*, and from thence was sent by *Clement* into *France*, where he Converted many to the Faith, not only of the meaner sort, but likewise the Noblest of that Country; upon which the Heathen Priests used their utmost endeavours to oppose him; and not only so, but hired certain Villains to make him away; who when they beheld the Man, such a Lustre darted from his Face, that

many

many of them fled, trembling and amazed: and those that stayed were so chilled with fear, that they could not do him any harm; yet such was the Malice of his Enemies, that they prevailed with the Prefect to cause him to be apprehended, with several of his followers, for despising and contemning the Worship of their Gods: when coming before the Prefect, he admonished him to confess his Error, that by his Recantation the People might see how they had been traduced, and by that means return to their former Worship: but the Holy Man answered, that the Gods which they worshipped were no Gods, adding, that there was but one only true God, as he had Preached: whereupon the Prefect enraged, caused him to be beaten, and when he saw that prevailed nothing with him, he Condemned him to be Beheaded; the which to put him to greater Torment, was done with a blunted Sword, on the top of the Mount without the City, where kneeling, he said with an Audible Voice, *O Lord God Almighty, thou only begotten Son, and Holy Spirit; O Sacred Trinity, which art without beginning, and in whom there is no division, receive the Soul of thy Servant in peace, who is put to death for thy Cause and Gospel.* After which he submitted his Head to the stroaks of the Executioner; Suffering *Anno Christi* 96, and of his Age 116.

The Life of Justin Martyr.

HE was born at *Neapolis*, a City in the Country of *Palestine*, being Son to *Priscus Bachius*; who during his Nonage, caused him to be instructed in Learning, who by his Acute Wit and ready understanding, attained to such perfection, that he became a famous Philosopher: But not resting there, he sought for something more Divine, and thereupon tryed most of the Schools and Learned Men of that Age, insomuch that

for his more than ordinary acquirements, he was esteemed by all that knew him; but when he grew up to perfect years, he still contemplating upon the nature of Divine Beings; at last it pleased God to endue him with his Holy Spirit, and by the means of Saving Knowledge, to give him a right understanding of what before he beheld but dimly.

The means that first brought him to embrace Christianity, was his beholding the constant, undaunted and Couragious suffering of such as *laid down their Lives for the Testimony of the Lord Jesus.* Being thus grounded, as he was walking upon the Sea-shore, he met an Old Man of Venerable Aspect; who after some Discourse, told him, That Philosophy could not direct him to Heaven, for that was a Science that was clouded from the true Knowledge of God, and Eternal Life. And upon reasoning with him about the Immortality of the Soul, and a future state of Happiness, he so Confirmed him, that he from that time was a strict Professor of Christianity, and a great opposer of Hereticks and such as fomented Divisions in the Church, by his Learning confounding their Arguments in several Disputations, not only at *Ephesus*, but in many other places.

He drew up an Apology in the Defence of the Christian Religion, shewing the unlawfulness and wickedness of Persecution, which he sent to the Emperor and Senate of *Rome*; also he sent a Letter to *Urbicius*, Lieutenant of the City, in defence of the Christians, and the Religion they professed, charging him, that he put men to death only for their bare Profession, and that without any due Examination, which was contrary both to the Laws of God and Man; and by laying open the Holy Lives of the Christians, so far prevailed with the Emperor, that he sent Letters to his Governours in *Asia*, strictly charging them not to put any to death for their Religion, unless there were some notorious Crimes proved against them.

After his having painfully preached the Gospel in many Countries, he came to *Rome*, where he had many Contests with the Philosophers and Sages; and was at last

last by the procurement of one *Crescens*, Condemned, and accordingly Beheaded, *Anno Christi* 139; and as *Euphanius* has it, under the Reign of *Adrian*, some time before he Prognosticated his death. So fell this Faithful Labourer in Christ's Vineyard.

He used to say, *That which the Soul is in the Body, that are Christians in the World: for as the Soul is in, and not of the Body, so Christians are in, but no part of the World.* And also, *It is best of all not to Sin; and next to that, to amend upon the Punishment*, Furthermore, *That it is the greatest slavery in the World, to be subject to ones Passions.*

The Life of IRENÆUS.

HE was born in *Asia*, though his Parents were *Grecians*; who, as some think, fled thither to avoid the storm of Persecution. In his Minority he was under the Tutorage of *Polycarp* Bishop of *Smyrna*.

Growing up to Maturity, he went into *France*, where he was ordained a Minister of the Church at *Lyons*; and there taught and instructed his Flock, even in the most perilous times; not only by reason of the Persecutions that were raised by the Heathen Emperours, but by the Troubles that happened by reason of the Sects and Heresies that sprung up; yet he so wisely ordered his Affairs, that in a short time he brought things into a peaceable condition: after the Martyrdom of *Photinus*, he was by the general consent of the Brethren, made Bishop of *Lyons*, where he continuing for the space of 23 years, brought a number over to the Faith of Christ, and confounded the Doctrine of the Hereticks, as *Montanus*, *Theodosius*, *Alcibiades*, *Maximilla* and others, who spread abroad their Infection to corrupt Christianity: after which, he sent Letters to *Eleutherius*, then Bishop of *Rome*, to desire him to be diligent in keeping the Church in perfect Unity. He wrote five Books against Heresie, wherein he likewise set down the damnable Doctrine of the Hereticks. After

After he had sat Bishop, and dispensed with many difficulties, God was pleased to give Peace to his Church, but it continued not long, for after the death of Commodus, Severus succeeding, he raised up the fifth Persecution; during which, the Christians went to wreck on all sides, but especially at *Lyons*: Insomuch that by reason of the number that were slain, the Blood in abundance ran down the Pavements: after some time, this Holy Man being taken, with several of his chief Friends, they were led to the top of a Hill, on which were placed Crosses on one hand, and Idols on the other; and they put to their Choice, either to embrace the Idols, and Live, or be Crucified: upon which, they joyfully chose the latter, suffering Martyrdom *Anno Christi* 182, and of *Irenæus* his Age 60, or as some will have it, 90.

He compared the *Heretick*s and *Schismatick*s to *Æsops Dog, that left the Substance of Religion, whilst they gaped too earnestly after the Shadow.*

Concerning the Vanity of Earthly things, he said, *What profit is there in that Honour, which is so short-lived, as that perchance it was not Yesterday, neither will be to Morrow? and such men as labour so much for it, are but like Froth, which though it be uppermost, yet it is unprofitable.*

The Life of TERTULLIAN.

HE was by Birth a *Carthaginian*, descended of Noble Parentage, his Father being a Centurion of the Proconsular Order; an Office in great esteem amongst the *Romans*. He in his Youth gave himself wholly to Study, and attained to such Perfection, that he was admired by all men, his Praise being left upon Record by many of our Modern Divines.

At his first entry upon Christianity, he was made a Presbyter; in which state he continued teaching and instructing such as he could, in the Principles of Religion,

gion, till about the middle of his Age, being a great opposer of the Sects of Hereticks, which then began to swarm in most Countries where the Gospel had been planted. He living in the Persecution under *Severus*, was a great defender of the Christians from such as sought their Lives, not only by his Arguments even to the Convincing of their Adversaries, but also by protecting them from their Rage and Malice; and by his Godly perswasions so wrought upon the Emperour, that he was contented to stay the Persecution for a time, during which interview he wrote several excellent Books against the Hereticks, some of which are extant to this day, and especially that, *De Corona Militis*, which he wrote upon the occasion of a Christian Soldier's refusing to wear a Lawrel Crown upon his head, in Token of Victory; alledging, that it did not become Christians to wear Crowns in this Life. His manner was to pray thrice a day.

In his Writings about Death, Judgment, Heaven and Hell, he tells us, that when he was a Heathen he scoffed at those things that he now preached, and that therefore he did perceive that we were not born but made *Christians*.

His Conversion grew by Reading the Scriptures, and duly weighing them; declaring, that whatever was done was in them foretold; and after his Conversion he was taken up Night and Day in Reading and Expounding, getting them for the most part by heart; yet notwithstanding his great Learning, he at last fell into a Relapse by adhereing to the Doctrine of *Montanus*; which greatly Eclipsed the Glory of his former Life. He died *Anno Christi* 202, and of his Age 63.

He us'd to say of Repentance, *If thou beest backward in thoughts of Repentance, be forwards in thoughts of Hell, the burning flames whereof, only the tears of a penitent Eye can Extinguish.* Of Satans Power, *If the Devils without Christs leave, had no power over the Gadarens Swine, much less have they power over Gods own Sheep.* Of Faith, *We should not try Mens Faith by their Persons, but their Persons by their Faith.* Of forgiving Offences, *It's in vain to come to the God of peace, without peace; or to pray for the remission of our Sins, without forgiving others. We must not come to make an atonement with God at his Altar, before we have made an atonement with our Brother in our hearts.*

The

The Life of Clemens Alexandrinus.

SOme are of opinion he was born at *Athens*; but 'tis certain he was Disciple to *Pontenus*, who was Moderator of the School of *Alexandria*, and Master to *Origen*: After the death of *Pontenus*, *Clemens* succeeded him in that Office, from whence he received the name of *Alexandrinus*. He was Famous for all manner of Learning, and was ordained Presbyter in *Alexandria*, where he propagated the Christian Faith.

His usual Sayings were these: *Such as adorn themselves with Gold, and think themselves bettered thereby, are worse than Gold, and not Lords of it, as all that have it ought to be.*

Out of the depth and bowels of the Earth, hath God discovered and shewed Gold unto Men, and they have made it the occasion of all Mischief and Wickedness.

Gold to many Men is much dearer than their Faith and Honesty: and the love of it makes many so Covetous, as if they were to live here for ever.

Avarice is not the Vice of Gold, but of Men which use it Wickedly.

The Life of ORIGEN.

ORIGEN was Born of Christian Parents, *Anno* 180, being Son to *Leonides*, who trained him up in all good Literature, and so well instructed him in the grounds of Christianity, that he in a short time was too hard for his Teacher; at which his Father inwardly rejoyced, though he outwardly seemed displeased, and would often whilst he was sleeping, kiss his naked breast, *as the Temple wherein the Holy Ghost had chosen to dwell.*

Whilst

Whilst he was yet a Youth the storm of Persecution grew loud against the Church, by which his Father was taken from him and carried to Prison, whom he would have followed at the peril of his own Life, had not his Mother, by hiding his Cloaths, restrained him; yet he writ to him, earnestly admonishing him to continue faithful unto the end, and not alter his opinion, as indeed he did, being put to death for Christs sake, and had all his Goods confiscated. Whereupon his Mother being left to shift for him and his Brother, they for a while suffered extream penury; insomuch that he was obliged to maintain himself by keeping a School, where he at leasure hours greatly improved his Studies; a while after Providence so ordered it, that both he and his Mother, together with his Brother, were entertained in the House of a rich Matron, where at his coming he found one *Paulus* a Heretick, who by his courteous demean had gained greate repute, not only with the Lady, but with many others who frequented his Lectures. Yet *Origen* all that in him lay shunned his Company, and would never be perswaded to joyn with him in Prayer; his daily business at spare times, was to visit such as were imprisoned for the Faith, to Instruct, Comfort and Relieve them; and usually followed them to the place of Execution, though he greatly endangered himself thereby; being once carried in order to be stoned to death, but God miraculously delivered him from the hands of the Heathen multitude, and prevented their wicked purpose. Nay, so extreamly was he hated by the adversaries of the Church, that oftentimes a Guard of Souldiers were obliged to watch the House where he was for his safety.

He a long time continued at the before-mentioned House, Preaching and Exhorting those that came to him; a number daily resorting, not only Men, but Women and Virgins; upon which, to avoid Temptation, he Gelded himself, misapplying the Text wherein 'tis said, *There are some that make themselves Eunuchs for the Kingdom of Heaven*; for which rash Act he was afterwards upbraided by his Fellows.

About

About this time the Church of *Arabia* being much vexed by the Heretickes, *Origen* was sent thither by the Brethren with Letters, which impowered him to be assisting to extirpate the Heresie, and make up the discord that happened. In his Journey he was by the Bishop of *Palestine*, made a Presbyter; when he was arrived there he grew so Famous, that not only the Christians, but the Heathens came far and near to hear him Preach; which so much Eclipsed the Fame of *Demetrius* the Bishop, that he strove by all means to disgrace him; and thereupon published several Scandals of him to the World, and amongst the rest, that of Gelding himself. Yet the Holy Man, like the Palm-tree, the more he was oppressed the more he grew, continuing to Preach in *Palestine*, and *Cappadocia*, where *Mammea* the Emperours Mother hearing of his Fame, sent for him, and by his Instructions was confirmed in the Faith. He it was that reclaimed St. *Ambrose* from his Hæretical opinions.

He suffered many great afflictions during the Persecutions, as Imprisonment, Racking with Iron Bars, Confinement in Dungeons, and the like, with many terrible threats of death; when at last hearing that several Christians were carried to the Temple of an Idol in *Alexandria* to burn Incense, he ran thither and earnestly exhorted them rather to suffer death than consent to such a wickedness; where he was no sooner arrived, but the multitude let go those they had brought thither, and laying hold of him, they haled him to the Altar, and there proposed, that he should either offer Incense to the Idol, or defile his Body with an ugly Black-moor: whereupon being in a great streight, they forced the Censer into his hands, and whilst he trembling held it, they in the like manner obliged him to cast the Incense into the fire; upon which they all bawled out, *Origen has Sacrificed*; *Origen has Sacrificed*; upon which the Church Excommunicated him, which so much grieved him, that had he not been supported by the Divine Spirit, he had fallen into Despair. A long time he mourned in silence, and much lamented what he had done, though unwillingly, many of his Prayers and Lamentations being yet extant, though too tedious to be here inserted.

After

After he had continued thus penitent, he was again received into favour, and whilst he continued at *Alexandria*, a Messenger came from the Governour of *Arabia* with Letters to the Lieutenant of *Ægypt* to hasten him thither, to resolve the Governour in several particulars of which he stood much in doubt; whether he was immediately dispatched, and so confirmed the Governour that he gave him many rich Presents, there likewise he Instructed many, Converting the Infidels, and Confuting the Heretikes, who taught, *that the Soul and Body dyed together, and so at the last day should rise together.* There likewise *Theodorus* and *Athenodorus* became his Disciples, and gained so much under him, that shortly after they were made Bishops. And now the Church began to have rest, but her Cruel Enemy was not safe, but plotting all ways imaginable to disturb her peace, insomuch, that *Decius* succeeding *Philip* in the *Roman* Empire, he raised up another Persecution. In which amongst the rest, *Origen* suffered many great afflictions, as Imprisonments, Rackings, Scourgings at Iron Stakes, dark noisome Dungeons; and his Feet for some days stretched two yards asunder in the Stocks, all which he patiently suffered for the sake of his blessed Master, who had shed his precious Blood to purchase his Redemption, that so he might follow him *to those eternal Mansions he went before to prepare for all that faithfully love and serve him*; nor can it be imagined that this great Pillar of the Church, came any whit short of his blessed expectation.

He died in the Reigns of *Gallus* and *Volusianus*, *Anno Christi* 220, and of his Age 69.

Concerning Gods Providence, he used to say, *That Gods Providence hath ordained all things for some end and purpose. He would not Malice, and though he can restrain it, yet he will not; for, if Malice were not, Vertue would not have a Contrary, and so could not shine so clear. For the Malice of* Josephs *Brethren was the means whereby God brought about many admirable works of his Providence.*

The

The Life of CYPRIAN.

HE was a *Carthaginian*, born of Heathen Parents, himself being likewise trained up in Idolatrous Worship, till such time as God was pleased to open his Eyes. Learned he was in all the Arts and Sciences, and greatly addicted himself to the Study of Magick, that Diabolical Art; yet one day going to hear a Godly Presbyter of *Carthage*, more out of curiosity than profit, God so effectually wrought upon him by that good Mans Preaching out of the Prophet *Jonas*, that he was throughly converted to the Christian Faith: When the *Carthaginians* perceiving that he was a true Convert, and beheld his zeal for the Christian Religion, they prevailed with him to be ordained a Presbyter; after which he continued amongst them Preaching the Gospel, and exhorting all to *to be stedfast to the end, and then they would not fail to receive the promised Crown of Life.*

By his constancy in opposing the Enemies of the Church, and his undaunted Resolution, in carrying on the great work of the Gospel, he grew in a short time famous amongst the Christians, insomuch that he was made Bishop of *Carthage*, and had the Governance of all the Churches in *Africk*; for nothing of any moment was done without his Knowledge and Consent. Nay, often the Churches of *Spain* and other parts, sent to him to have his Advice in doubtful matters; his business at all leasure times, was to write to the Pastors of the Churches, to Admonish them to be vigilant in looking to their Charge, *least the Wolves in Sheeps cloathing should get into Gods fold*; several of his Excellent Epistles being yet extant.

He also could predict future events long before they came to pass. He was of a Free, Courteous and Obliging temper, no ways given to Passion; he greatly delighted in Reading, and would let no day pass wherein he did not

not consult some of the Fathers works, but especially *Tertullian*, whom he called his Master, endeavouring nothing more than *to keep himself unspoted from the pollutions and defilements of the flesh.*

When a Persecution was raised against the Church by *Æmilianus*, President of *Ægypt*, and by *Paternus* and *Galerius Maximus*, in which many hundreds of Christians fell, he wrote an Epistle to the afflicted Church, to tell them that the true cause of their Persecution sprung from the division and discords amongst themselves; *For how*, says he, *can you imagine, but your Enemies will get advantage over you, when you neglect the Precepts of God, and run headlong into grievous Errors, wounding each other by Schisms in the Churches, therefore Repent from the bottom of your Hearts, and God will Repent him of the evil he intends to afflict you withal.*

Long before this Persecution he had a Vision, wherein was represented a miserable old Man with a careful Countenance, and on his right hand sat a young Man very sorrowful and heavy, and not far off one dancing with a Net out-spread in his hands, calling at several that stood some distance, at which whilst *Cyprian* was wondring, he seemed to hear a Voice saying, *The Young man that thou seest sit on the right hand, is sad and sorrowful, because his Precepts are not observed. But he on the left hand danceth and is merry, for that occasion is given him to get power from the antient Father to afflict Men.*

He had likewise another Vision, wherein he was admonished to be sparing in Meats and Drinks, least that his mind, given to Heavenly Meditation, might be drawn away by Worldly allurements.

In the beginning of the Persecution he went joyfully into Banishment, *lest* (as himself declared) *he should cause the Enemies to rage the more against his Congregation*: He also continued there very patiently till after the Death of *Decius* the Emperour, when he again returned to his charge; but had scarce visited his Friends, before *Paternus* again Exiled him; after his death he came back again in hopes of rest, but *Galerius Maximus* succeeding him, he caused *Cyprian* to be apprehended as he was walking in his Garden, giving order to the Souldiers, that they should carry him to the Idol Temple to Worship, and offer

Sacrifice; the which when he refused to do, the Proconsul breaking out into a great passion, said, *Long hast thou lived in a Sacrilegious mind, gathered together men of a wicked Conspiracy, shewed thy self an Enemy to the Gods of the* Romans, *and their Holy Laws; neither could the Sacred Emperours* Valerianus *and* Galienus, *revoke thee to the Sect of their Ceremonies, wherefore I condemn thee to have thy Head cut off*; To which with a joyful Countenance, *Cyprian* replyed, *do what ever shall be in thy power*; and thereupon he putting off his Cloaths, delivered them to his Deacons, bidding them give his Executioner five Twenty-pieces of Gold for the kindness he was to do him, to express he freely forgave him. Then pulling a Vail over his Eyes, he kneeled down and had his Head smitten off with a Sword, suffering Martyrdom for the Testimony of his Lord and Master, *Anno* 259, and in the 70 year of his Age, as some have it.

He used to say of Charity, *Let not that sleep in thy Treasury that may be profitable to the Poor.* Of the Heart and Tongue; *Two things never wax Old in Man: the Heart ever imagining new Cogitations; the Tongue ever uttering the vain Conceptions of the Heart.* Of Resignation, *That which a Man must necessarily sometime part with, it's Wisdom for a Man to distributeit so, that God may Everlastingly reward him.* Of Integrity, *There can be no Integrity, whereas they which should Condemn the Wicked are ever wanting; and they only which should be Condemned, are ever present.* Of Pride, *Women that Pride themselves in putting on Silk and Purple, cannot lightly put on the Lord Jesus Christ.* Again, *They which Colour their Locks with Yellow and Red, begin betimes to prognosticate of what Colour their Hair shall be in Hell.* Again, *They which love to paint themselves in this World otherwise than God Created them, may justly fear, that at the Resurrection their Creator will not know them.* Of Almsdeeds, *He that gives an Alms to the Poor, offers a sweet-smelling Sacrifice unto God.* Of Injuries, *All Injury of evils present is to be neglected, for the hope of good things to come.* Of Vertue, *To set out Vertue in Words, and by Deeds to destroy the same, is nothing worth.* Twelve Absurdities (he said) was in the life of Man, viz. *A Wise man without good works; an Old Man without Religion; a Young man without Obedience; a Rich man without Alms; a Woman without shamefacedness; a Guide without Vertue; a Contentious Christian; a Poor man that is Proud; a King that is Unjust; a Bishop that is negligent; People without Discipline, Subjects without Law.*

The

The Life of ARNOBIUS.

HE was a famous professor of Rhetorick in *Sicca*, a City in *Africa*; after his Conversion he applied himself to some Bishops with great earnestness, to be Baptized and admitted into the Church; but they were cautious, suspecting him a Man puffed up with Secular Wisdom, and one who had always opposed the Christian Religion, thinking he would Scoff at them, and it, they rejected him.

Whereupon he laid before 'em seven excellent Vollums of his Disputations against his former *Gentilism*, which they no sooner viewed, but with great joy they embraced and received him: When he was Master to *Lanctantius* he used this Expression, *That Persecution brings Death in one hand, and Life in the other; for while it Kills the Body it Crowns the Soul.* He lived under *Diocletian*, between 300 and 330.

The Life of EUSEBIUS.

HE was Bishop of *Cæsarea*, a Man of great Learning, Mild and Modest in his Behaviour: By his Study and Industry he got to be so Famous, that *Constantine* the Great was wont to say of him, *he was not worthy only to be Bishop of one City or Country, but of the whole Universe.* *Basil* says of him, that he is worthy to be credited for his great Experience; and *Hierom* declares, that *Eusebius* was a great Student of the Sacred Scriptures, together with *Pamphilus* the Martyr, a most diligent Searcher of the Divine Library. He wrote a great part of the Ecclesiastical History, and left behind him many famous works of his own Writing.

In his time, *Euſtathius* Biſhop of *Antioch*, being depoſed as ſome report, for the *Sebellian* Hereſie, which cauſed no ſmall diſtraction in that City; the People being divided into two parties, nay, even the Souldiers themſelves, one part ſtanding up for the depoſed Biſhop, the other were for bringing in *Euſebius*, who utterly refuſed to come to them, and therefore was highly commended for his Modeſty and Moderation by the Emperour, who ſent his Letters to the Governour, ſtrictly charging him to put an end to the Diviſion, or allay the Tumult; the which in a ſhort time was effected, which otherwiſe had proved the overthrow of that City.

Within a while after a Synod was aſſembled at *Tyre*, where all the Biſhops aſſembled to put an end to ſome differences that ſprang up in the Church; whither *Euſebius* at the requeſt of the Emperor, went, and was conſtituted chief Judge; which moved the Envy of many againſt him, and eſpecially *Ptalomon*, who had in the former Perſecution been one of his Fellow Priſoners, and now exclaim'd that he took too much upon him, by exalting himſelf above the reſt of the Clergy; but was ſoon overcome by the Grave and Mild Speeches of *Euſebius*.

Many charge him with *Arianiſm*, as denying the Deity of Chriſt; but *Athanaſius* declares, that he recanted in the *Nicene* Council. And *Hierom* charges him as an open defender of the *Arian* Doctrine: but on the other hand, *Socrates* out of *Euſebius*'s own Writings, endeavours to vindicate him from that Aſperſion. And *Scultetus* Reports thus, *Arius*, ſaith he, *denied the Eternity and Co-equality of the Son of God*; *but* Euſebius *every where profeſſes his Eternity, though he never ſeriouſly believed his Co-equality with the Father.* Notwithſtanding thoſe Aſperſions thrown upon him, the Church has greatly profited by his Labours, he being a man of great Wiſdom and Foreſight, as does appear by the many Books he wrote; ſome of which have been loſt, but many have been tranſmitted to Poſterity even till now.

He lived to a good old Age, for the moſt part in Peace and Tranquillity; Dying *Anno Chriſti* 340.

He uſed to ſay, *That* Moſes *wrote the Old Law in dead Tables of Stone: but Chriſt writ the perfect Documents of the New Teſtament in Living Souls.*

The

The Life of Lactantius.

HE was by Birth an *Italian*, and under *Arnobius*, greatly profited in Sacred Learning, fixing his mind upon Divine things. Insomuch, that with assistance of God's Holy Spirit, he in time grew Famous; having perfected his Studies at *Rome*, he departed for *Bithynia*, where he kept a School of Oratory, under the Reigns of *Diocletian* and *Constantine* the Great, he perceiving many had fled from their Charge, from the Persecution which raged under the former of these Emperours, he as a Champion, stood up for the Christian Religion; and by his Preaching and Writings, boldly maintained its Verity and Sanctity, which appears by some of his Books that are extant; notwithstanding the Persecution raged fearfully, insomuch that a great number of the Christians Churches were demolished by Fire, and the Fire again in some places quenched with their Blood, in which time many of his Books were lost, yet he rested secure till it pleased Heaven to allay the Tempest; in which fell no less, as some Authors reckon, than 250000 Christians.

The Tyrant dying, *Constantine* the Great revoked his wicked Decrees, and comforted the Christians; restoring them to their Churches and Lands. He also sent for *Lactantius*, and made him Tutor to his Son *Crispus*, where when he had continued a considerable time, he departed this Life, dying *Anno Christi* 308. He was a Man of great parts, both Morally and Divinely Wise; he was always Liberal, for whatsoever he received, he again distributed it to such as were in want; insomuch, that notwithstanding the many rich Presents he received at the hands of the Emperour, he died very Poor.

He used to say of Piety, *That Godliness always enriches the Possessor.*

The Life of Athanasius.

HE was born in the City of *Alexandria*, and was in his Youth taken by *Alexander* the Bishop, who caused him to be instructed in the Knowledge of the Scriptures, making him a Deacon, and caused him to go to the Council of *Nice*, summoned by *Constantine* the Great against the *Arians*; by his sharp disputes, he confounded their Arguments and false Doctrine, though but a Youth. After the Council broke up, he returned with the Bishop into *Ægypt*, and continued obedient to him. A little before the Death of *Alexander*, it was revealed to him, that *Athanasius* should succeed him; which he remembring at the point of Death, called for him; but he having notice of what he intended, fled and hid himself, as being loath to undertake so great a Charge; and when those that sought him could not find him, the dying Bishop with his last breath said, *O* Athanasius, *thou thinkest that thou canst escape, yet shalt thou not escape this Office.*

The Bishop was no sooner dead, but *Athanasius* was found out, and made Bishop; at which the *Arians* and Hereticks being grieved, sought all imaginable ways to intrap him; making many complaints against him to the Emperour, of all which he cleared himself: yet ceased not the restless Malice of his Adversaries, but again insinuating themselves into the Emperor's Favour, told him, that *Athanasius* was the chief Cause and principal Contriver of all the Civil Discords that had happened in the Church: upon which, the Emperor summoned him to appear before him, which he joyfully did, and there hafled all the Objections that were charged against him, plainly discovering the Malice of his Enemies. Yet could he not rest quiet, for *Arius* and his Faction daily sought his destruction, whereupon they charged him for breaking the Chalice; and that one *Arsenius* being Murthered, he had

had cut off one of his Arms to practise Magick withal; and had lain with a Woman by force. To try him for these pretended Crimes, a Council was called at *Tyrus*; but upon the hearing of the matter, their Malice was again bewrayed, the Person said to be Murthered, being produced in Court alive, and the Woman knew him not, but charged one *Timothy* a Presbyter with the Fact: yet he fearing that in the Tumult his Adversaries had raised, he might be Murthered, by the Advice of his Friends, departed to *Rome*: his Enemies perceiving they had missed of their Aim, they brought other false Witnesses against him, and in his Absence passed Sentence upon him, and deprived him of all his Dignities; at which the Emperour being much offended, sent for them to answer for what they had done; yet so far they prevailed with him by the assistance of *Eusebius*, that they procured the Bishop's Banishment into *France*: After which *Arius* and his Faction grew strong, and the better to insinuate himself into the favour of the Emperour, he subscribed to the Articles of the *Nicene* Council; for having a Paper of his own Erroneous opinions in his Bosom, when the Emperor asked him whether he did believe all from his Heart? He said, he did believe all; meaning all that he had written. But not long after Heavens Vengeance found him out, for he going into a Privy, there voided his Bowels; and died in that miserable Condition.

After the death of *Constantine*, his Son *Constantius* succeeding him, the Faction so far prevailed with him as to gain him to their Party, and then all of the Orthodox Religion went to wrack. Great search was there after the Bishop, and a Decree sent out to kill him wherever they found him. The Bishops of the True Religion were Imprisoned, Deposed and Massacred; so that now all places were again filled with Lamentation and Mourning, and *Athanasius* was forced to fly from place to place to secure his Life: till at last it pleased God to move the Emperor to take him into favour, and restore him to his Bishoprick; which sore grieved his Enemies, who again began to lay grievous Accusations to his Charge, and offered to prove them, but being urged thereto they could not do it.

When *Julian* came to be Emperour, at the instance of the *Arians*, he sent to the Governour of *Ægypt* to Banish *Athanasius*; but he only hid him till the Death of that wicked Emperour, maintaining him at his own Charge.

After him *Jovianus* and *Valentinian* Ruling the Eastern and the Western Empire, he was Recalled and Established in his Bishoprick; where after all the Storms that were raised up against him, he died in peace at *Alexandria*, *Anno Christi* 375; having been Bishop of that See 46 years, during which time he had been in many great Perils and Hazards of his Life; for not only Bishops, but Emperors and Nations sought his Destruction: but God delivered him out of their hands, to the Glory of his Name; for his only trust was in God alone, which caused him often to say, *Though Armies should encamp about me, yet I would not fear.*

He was a man of sound Judgement, of great Integrity and Uprightness; much beloved of all good Christians, which was seen by the great rejoycing they made at his Re-installment.

The Life of HILARIUS.

HE was Nobly descended, Exemplary in Life, frequent in Preaching, and a great opposer of the *Arian* Heresie; he was chose Bishop of *Poitiers*, when *Valence* and *Viscius*, *Arian* Bishops, procured his Banishment into *Phrygia*; some time after the Emperour commanded several Bishops to Assemble at *Seleucia*, to give their Opinion of the *Arian* Heresie, amongst whom *Hilarius* behaved himself so well, that he was restored to his former Bishoprick.

After that he Travelled to *Italy* and *France*, instructing the Bishops in those parts in the Catholick Faith: He was very Eloquent, and wrote many Treatises in *Latin*, also 12 Books of the *Trinity*, Expounding the *Canon*, containing the Clause of *One Substance*, being of sufficient proof against the *Arians*. He dyed under *Valentinian* and *Valence*, *Anno* 355.

The

The Life of CYRILLUS.

HE was first an *Arian*, and by that Sect made Bishop of *Jerusalem*; but being accused of hainous Crimes, was depos'd from his Bishoprick: Whereupon he Appealed to *Constantinus* the Emperour, who admitted his Appellation: at *Seleucia* he was to be heard, where Depositions were confirmed against him, *That he Communicated with several Heretical Bishops*; so *Herenius* was Substituted in his room.

But *Cyrillus* perceiving his Errors, and reforming his late Miscarriages, he was by the Emperour *Theodosius* Junior, placed again in his Bishoprick; after this, he proved an Eminent Instrument of Gods Glory, and his Churches good. He was a Man of great Sanctity, Learning, and Wisdom, and endured many things for the Testimony of Faith and a good Conscience; he was often pursued by the Rage of the *Arians*, yet in the midst of all his Afflictions, he kept his resolution to dye in the Faith.

He used to say, concerning the benefit of Hearing; *Some come to Church to see Fashions, others to meet their Friends; yet it's better to come so, than not at all: in the mean time the Net is cast out, and they which intended nothing less, are drawn into Christ, who catches them, not to destroy them, but that, being dead, he may bring them to Life Eternal.* He died *Anno* 365.

The

The Life of Ephrem Syrus.

HE was Born at *Nisiba*, and was so well Educated in Learning, that without an Instructor he attained the *Syrick* Tongue: He was a great Philosopher, a good Orator, and excelled most of the Greek Writers.

He was Grave in his Carriage, living a single Life, and to prevent all Scandals, shunned the sight of a Woman; for the report goes, that an Impudent Woman meeting him at the City Gate, stared in his Face; at which he sharply rebuk'd her, and bad her look upon the Ground: But she replyed, *How can I do that, who am not made out of the Earth, but of thee? it's more meet that thou shouldest look upon the Ground, from whence thou hadst thy Original, but that I should look upon thee, from whom I was procreated.* Being amaz'd at her Answer, he went his way, and wrote a Treatise of these passages; which the Learned in the *Syrian* Tongue do much esteem.

He was never seen to be Angry since he entred to this strict course of Life; although in his Youth he could not bridle his Passion: for having Fasted some days, his Servant was bringing his Supper in an Earthen Vessel, and by chance letting it slip, broke it: he perceiving his Servant troubled at the Accident, said, *Be of good cheer, let us go to our Supper, since it will not come to us*; and so sat down by the Fragments and eat them.

He was very Humble, full of Self-denyal, and an Enemy to Vain-glory: being Voted to a Bishoprick, he modestly concealed himself, and feigned an Indisposition of Mind, till they had chose another in his room. Also his Charity was of a large Extent, for when there was a great Famine in *Edessa*, he excited the Rich to be Liberal to the Poor; and was instrumental himself in relieving their wants, providing 300 Beds, and Necessaries for those which came for Succour.

He

He used to say, concerning Perseverance; *The resolute Traveller knows that his Journey is long, and the Way dirty, yet goes on in hopes to come to his House: so let a Christian; (though the way to Heeavn be narrow, though it be set with Troubles and Persecutions) yet let him go on, till he has finish'd his course with joy; for Heaven is his home.* Concerning the Soul, he used to say, *He that Feasts his Body and starves his Soul, is like him that Feasts his Slave, and starves his Wife.* He dyed *Anno* 404.

The Life of BASIL.

HE was Born in *Pontus*, of Christian Parents; his Great Grandfather suffering Martyrdom for the Testimony of Jesus Christ, under *Galerius Maximus*. When he was grown to years of discretion, he went to *Cæsarea*, in *Cappadocia*, where he profited much in Learning, excelling in a short time all of his Age. Then he went to *Constantinople*, and from thence to *Athens*, and to *Antioch*; in which places he greatly improved his Learning; often disputing and confounding the *Arians*. His Fame being spread abroad, he was ordained Deacon by *Meletius*, Bishop of *Antioch*, and afterwards Bishop of *Cæsarea*, by the Decease of *Eusebius* his Predecessor.

He had not long been settled in that See, before the Emperour *Valence*, by the perswasion of the *Arians*, (whose Opinions he strictly Embraced) was prevailed with to remove him, and put one of their Faction in his room; but when the Emperor was on his way, news came that his only Son was even at the point of Death, which caused his stay; as likewise his Wife diswaded him from going, by telling him of several fearful Dreams, that presented themselves to her Fancy, saying, all happened through his persecuting the Christians. Whereupon he sent for *Basil*, who coming into his Presence, he speaks to him after this manner; *If thy Faith and Opinion be true, pray that*

my

my Son dye not of this Disease. To which *Basil* replyed, *If thou wilt promise me to believe as I do, and if thou wilt bring the Church into Unity and Concord, past doubt thy Child shall recover.* But upon the Emperour's refusing to consent, he departed, saying, *Let God deal with the Child as to him best seemeth, and immediately after he died.*

During the Persecution raised by this Emperor, he put 80 Presbyters into a Ship, designing to set it on Fire upon the Water; when meeting with *Basil*, he perswaded him to embrace the *Arian* Doctrine, promising to promote him to great Dignity; but he undauntedly told him, that *such fair Promises were fit only to intice Children, but he was taught and nourished by the Holy Scripture, and was ready rather to suffer a thousand deaths, than to suffer one syllable or Iota of the Scriptures to be altered.*

Whereupon the Emperour fell into a Rage, threatning to put him to Death and Confiscate his Goods: but he nothing daunted, replyed, *he feared not what he could do to him, for if he put him to death, it was only to set him at Liberty.* The Præfect standing by and hearing his resolution, told him *he was Mad*; to whom he replyed, *I wish I may be for ever thus Mad.* Whereupon he had a nights time allowed him to resolve what was best to be done.

Next Morning he Preaching in the Church, the Emperour came in with an intent to disturb him; but beholding the Gravity of the Man, and his modest Behaviour, he recanted his purpose, and would have presented him with a large Gift; but he mildly refused it. A while after the Præfect sending for him, Commanded him to comply with the Emperour, or there was no way for him but Death. Yet gave him a longer time to consider, but in vain; for he grew yet more and more confirmed, desiring rather to receive the Crown of Martyrdom, than to dye a natural death: which when the Emperour perceived, he revoked his Sentence: Yet at the Instance of the *Arians*, he consented to Subscribe an Edict for his Banishment; but when he came to write, the Ink would make no Impression, though often tryed; as also at that time such a Trembling seized his right hand, that being terrified,

terrified, he tore the Paper and cast it from him. So notwithstanding all the malice of his Enemies, *Basil* died at *Cæsarea*, when he had sat Bishop there 8 years, departing this Life, *Anno Christi* 370. At his departure he uttered these words, *Into thy hands, O Lord, I commend my Spirit.*

He used to say of Self-Knowledge, *To Know thy Self is very difficult: for as the Eye can see all things but it self, so some can discern all faults but their own.* Of Love, *Divine Love is a never-failing Treasure; he that hath it is Rich; and he that wanteth it is Poor.* Of the Scriptures, *It's a Physitians Shop of Preservatives against Poysonous Heresies: a pattern of profitable Laws against Rebellious Spirits: a Treasury of most costly Jewels against Beggarly Elements: and a Fountain of most pure Water, springing up to Eternal Life.*

The Life of Gregory Nazienzen.

IN his Minority he joyned Studies with *Basil*, and accompanied him to *Athens* and *Antioch*, where he became an Excellent Orator: by Reading *Origen*'s Commentaries, he could Expound and Interpret the Holy Scriptures: He was sharp in Disputations, especially against the *Arians*, whom he vigorously opposed, and overthrew the Learnedst of them: upon which he was chose Bishop of *Nazianzum*, where his Father had been Predecessor.

He could guess at Mens Dispositions by their Physiognomies, as appears by his Character of *Julian* the Apostate: He had also a Prophetick Spirit, for he Prognosticated several Judgements would happen, long before they came: He was a Man of Excellent Parts, and a ready Wit; in Teaching he was diligent, cautious, and plain; and would offer no Violence to the Text.

There is so much Perfection in all his Writings, and such a peculiar Grace, that he never tires his Reader; but

but always dismisseth him with a thirst after more. Concerning Preaching, he used to say, *That in a great multitude of people of several Ages and Conditions, (who are like a Harp with many Strings) it is hard to give every one such a touch in Preaching, as may please all, and offend none.* He lived under *Theodosius*, *Anno* 370.

The Life of Epiphanius.

HE was Born at *Basanduces*, an obscure Town in *Palestine*; his Parents being poor, he was adopted and brought up by one *Tryphon* a Jew, where he attained the *Hebrew* Tongue: One *Lucianus*, famous for Learning and Vertue, Converted him to the Christian Faith, and placed him with *Hilarion*, under whom he profited exceedingly. In his Minority, certain *Gnosticks* sought to Seduce him; but God preserved him from the Temptation, and kept him in the Truth: He was esteemed for his Piety, Sanctity of Life, Sincerity of Doctrine, and Elegancy of Stile: In Controversies he was well acquainted, prudent in asserting the Truth, and accute in Confuting Errors: He was Liberal and Charitable to the Poor, having spent all his Estate in Acts of Charity.

Being chose Bishop of *Salamine* in *Cyprus*, he would have declined it, had not importunity prevailed with him to an Acceptance: His Actions were squared by the Golden Rule, that his Doctrine approved his Life, and his Life defended his Doctrine: He was sharp against the Hereticks, and gained an Edict from the Emperour *Theodosius*, by which he purged *Cyprus* from Heresie, and cast all Hereticks out of the Island.

At *Constantinople Chrysostome* Honoured him highly, but *Epiphanius* acknowledg'd a prejudice against him; except he would Condemn the Books of *Origen*, and drive away *Diascorus* and his Associates, favourers of him: To which *Chrysostome* replyed, it was unlawful to Condemn Men before

fore they were heard, and to aſperſe the Dead, eſpecially one of ſo great worth, and whoſe Writings were approved of by their Predeceſſors. Upon his return to *Cyprus*, taking leave of *Chryſoſtome*, he Prophetically ſaid, *I hope thou wilt not dye a Biſhop:* To which *Chryſoſtome* replyed, *And I hope thou wilt never return into thy own Countrey:* both which came to paſs; for *Chryſoſtome* was diſplaced from his Biſhoprick, and *Epiphanius* dyed upon the Sea. When he found himſelf Sick, he ſaid to his Friends, *God bleſs you my Children, for I ſhall ſee you no more in this life.* He dyed Aged 115.

He uſed to ſay, this was his Antidote againſt Hatred: *That he never let his Adverſary ſleep; not that he diſturb'd him in his ſleep, but becauſe he agreed with him preſently, and would not let the Sun go down upon his Wrath.*

The Life of AMBROSE.

HE was Born in *France*, his Father being a *Roman* Præfect; a little after his Birth, as he was lying in the Cradle, a ſwarm of Bees came and ſettled upon his face, and again departed without doing him any harm, which cauſed his Father to ſay, *If he lived he would be ſomething great.*

After he came to Maturity he Travelled to *Rome*, and there ſo cloſely plyed his Study, that he in a ſhort time attained to the Excellency of Knowledge in Divine things. After a while he was appointed by the Emperor *Valentinian*, to be Governour of *Inſubria*, and Lieutenant of the City of *Millain*, about which time, by reaſon of the Death of the Biſhop of that City, there happened a great conteſt about Electing a new Biſhop: Inſomuch that the City was like to be in an Uproar; whereupon *Ambroſe* going to the great Church, to perſwade them to Peace and Unity, after he had made a ſhort Oration, they all with one conſent cryed out, *Ambroſe, Ambroſe*, every one agreeing,

agreeing, though greatly divided before, that he ſhould be their Biſhop; which ſtrange Alteration the Biſhops preſent perceiving, concluded it happened by the Divine Will of God, and thereupon they confirmed the peoples choice, ſending to acquaint the Emperour with what had happened, who greatly rejoyced thereat, ſaying, *That he thanked God that he had ſo approved of his Choice, for that he whom he had ſet over them to Govern their Bodies, God had now inſtituted a Governour of their Souls.*

After he was ſettled in that See, all things became quiet and calm, the Emperour highly approving all he did; but after his Death his Wife *Juſtina*, who was much infected with *Arianiſm*, raiſed him up great trouble; ſhe and her Son coming to *Millain* for that purpoſe, where an Edict was Signed for his Baniſhment; but the People withſtood it even with force, reſcuing him from thoſe that were appointed to bear him thence; when in the mean time news came that *Maximus* a *Britain* had Rebel'd, and that *Gratian* the Emperour was ſlain in *France*, by *Andragathius*, and that he advanced with his Army towards *Rome*: This news ſo quel'd the Spirits of the cruel Empreſs, that ſhe left off what ſhe intended againſt this Holy Man, yet did ſhe proceed to infuſe the Poyſon of *Arianiſm* into *Valentinian* her Son, which ſhe did ſo effectually, that he embraced it to the laſt; notwithſtanding all the endeavours *Ambroſe* uſed to divert him from it, and to confirm him in the true Doctrine of Chriſt; which his Mother perceiving, ſtirred him up againſt *Ambroſe*; whereupon he one day went with an Army of Souldiers, and beſet the Temple where he was Praying, commanding him to come out, but he refuſed, ſaying, *That he would not forſake the Sheep-fold of Chriſt to let the Woolves enter, but that he was ready to dye where he was:* which brave Speech ſo daunted the Youngſter, that he retired without doing him any harm.

During *Theodoſius*'s Reign, in the Eaſtern Empire, a great Sedition befell in the City of *Theſſalonica*; which ſo inraged the Emperour, that at the inſtance of one *Ruffinus*, he ſent thither a great power, who entering the City, ſlew many thouſands of the Inhabitants, not diſcerning

between

between the Guilty and the Innocent, which ſo grieved *Ambroſe*, that he Excommunicated the Emperour, and would by no means Abſolve him, though all entreaties were uſed, till ſuch time as he had throughly Repented him of that raſh deed; nor then till he had eſtabliſhed a Law, that all Sentences and Decrees paſſed in Anger ſhould be void, and that Thirty days ſhould always paſs between the paſſing of the Sentence and the Executing the ſame; to which the good Emperour freely conſenting, he was Abſolved, and received again into the Communion of the Church.

On a certain time a Wizard ſent his Familiar Spirit to kill *Ambroſe*, but the Spirit returning, told the Wizard that he was ſo fenced about, that he could not hurt him. At another time one coming with a drawn Sword to his Bed-ſide to kill him, his Hand on a ſuiden withered, ſo that he could not ſtir it, till upon his hearty Repentance, *Ambroſe* prayed over it, and reſtored it as his other.

When *Eugenius* was Emperour, *Flavianus* the Præfect deſired leave of him to build an Altar of Victory in the City of *Millain*, the which *Ambroſe* greatly oppoſed; but perceiving he could not hinder it, he departed the City, and returned not till after the death of the Emperour and his Præfect, who going out to fight againſt *Theodoſius*, where *Eugenius* upon his flight after the overthrow, was ſlain by his Souldiers, and the other fell in the Battle.

After *Ambroſe* had ſate Biſhop about Sixteen years, Death ſummoned him to lay down this troubleſome Life, for a Life more laſting: Before his Death, he reſolved to provide a Shepherd for his Flock, and for that purpoſe ſent for one *Simplicianus*, and ordained him Biſhop in his ſtead; after having given many Godly Exhortations to ſuch as were about him, he gave up the Ghoſt, Dying in the third Year of *Theodorus*, *Anno Chriſti* 397.

He uſed to ſay of Repentance, *When Gold is offered to thee, thou uſeſt not to ſay, I will come again to morrow and take it, but art glad of preſent poſſeſſion: But Salvation being proffered to our Souls, few Men haſt to embrace it.* Of true Charity, *It is not ſo much to be enquired how much thou giveſt, as with what heart: It's not Liberality, when thou takeſt*

by Oppreſſion from one, and giveſt it to another. Of Conſcience: *A clear Conſcience ſhould not regard ſlanderous Speeches, nor think that they have more power to Condemn him, than his own Conſcience hath to clear him.* Of Death: *Death is the Burial of all Vices; for it is the Progreſs and Accompliſhment of the full Mortification of all our Earthly Members, wherein that filthy Flux of Sin is dryed up in an inſtant: it is a voluntary Sacrificing of the whole Man, Soul and Body to the Lord, the greateſt and higheſt Service we can do him upon Earth.*

The Life of Gregory Niſſen.

He was Born in *Cappadocia*, of no mean Parentage, having two Brothers Biſhops, and one Siſter who was praiſe-worthy for her Vertue: He much affected the Study of Rhetorick, wherein he grew Famous, and afterwards read Divinity under *Gregory Nazianzen*, where for his Piety and Learning, he was advanced to the Biſhoprick of *Niſſa*, a chief City in *Cappadocia*.

He was Baniſh'd by *Valence* the *Arian*, and for ſeven years Wandred up and down, to thoſe places where the neceſſity of the Church required his preſence: He lived under *Conſtantius*, *Julian*, *Jovian*, *Valentinian*, *Valence*, *Gratian*, and *Theodoſius* the Great: He was Preſident in the Council of *Conſtantinople*, againſt the *Macedonian* Hereticks, 492.

After his Brother *Baſil*'s Deceaſe, he finiſh'd his Commentaries upon the Six days Works, with ſeveral other Treatiſes. Amongſt his Similitudes, he compared *the Uſurer, to a Man giving Water to one in a Burning Fever, which proves prejudicial: So the Uſurer, though he ſeems for the preſent to relieve his Brother, yet afterwards he torments him.* This Character he alſo gave the Uſurer: *He loves no Labour, but a Sedentary Life: a Pen is his Plough; Parchment his Field; Ink his Seed; Time is the Rain to ripen his greedy deſires; his Sickle is calling in his Forfeitures; his Houſe the Barn where he Winnows his Clients; he follows his Debtors*

as Eagles and Vultures do Armies, to prey upon dead Corps. Again: *Men come to Usurers as Birds to a heap of Corn; they covet the Corn, but are catcht in the Nets.* Further: *There is no Excuse for hard-heartedness; for where can a Rich Man look, but he may behold Objects of Charity?* He dyed under *Valentine*, and *Valence*.

The Life of THEODORET.

HE was Born at *Antioch*, of Noble and Religious Parents. His Mother being without hopes of any Issue, she with her Husband, resolved to bequeath what they had to maintain poor Christians: yet at length God sent her a Son, which she named *Theodoret*, the Gift of God. He proved very Acute, increasing in Learning and Piety, that at early years he was made Bishop of *Cyrus*. He opposed much all Hereticks; was an imitator of *Chrysostom* in Eloquence, and very Charitable to the Poor. He used to say, *That the delights of the Soul are to know her Maker; to consider his Works; and to know her own Estate.* He dyed in the Reign of *Theodosius* Junior, not with Age, but hard Studies.

The Life of HIEROM.

HE was Born at *Seridon*, a City in the Confines of *Dalmatia*, *Anno Christi* 331, his Father was *Eusebius*, a Godly and Vertuous Christian. In his Youth he was sent to *Rome*, where he greatly profited in Learning, especially in the understanding of the Scriptures, which he expounded to many that came to him.

Being thus Expert, he Travelled into *France*, where he acquainted himself with the most Learned, and grew

so famous, that *Bonosus* would needs Accompany him in his Travels: having spent much time in viewing the Libraries, and Writing out several worthy Books of the Fathers, he returned into his own Country; where he had not rested long, ere (considering the great wickedness that reigned in most Cities and Towns) he resolved upon a private Life, endeavouring what in him lay, to perswade some of his Companions to take part therein with him, and especially *Pammachius*; but he would not consent.

Yet a while after he went to *Jerusalem* to view all the Memorable places; where by reason of the Contagion that was engendered in the Air, he fell sick; but in a short time having recovered his health, he resolved upon putting his former resolves in practice, and thereupon retired into a Desart or Wilderness, between *Syria* and the *Saracens*, where he continued in a Cave, not having other Company than wild Beasts and Serpents, except the converse he had with Heaven, and his Books; and having in his Youth been somewhat Extravagant, he much bewailed himself of those Follies, and begged of God not to remember the sins of his Youth; he likewise divided his time into two parts, one for Prayer, the other for Meditation. He slept very little, his Diet being only Roots, Herbs, and Water. During his Solitude, he learned most of the Scripture by Heart, and made many excellent Expositions upon the Prophets, especially that of *Obadiah*; sometimes he would walk out of his Cell to visit the neighbouring Monks, who had betaken themselves to a retired Life, living there truly Religious, their Lives and Manners far differing from any of our Age.

After he had continued in this state for some Years, he heard there were new differences sprung up in the Church; whereupon he left his Cell and went to *Rome*, where he was no sooner arrived, but all men judged *Hierom* the fittest Person to succeed *Damasus* the present Bishop. Yet some not long after, began to envy his Vertues, charging him for leaving *Rome* and departing into *Syria*, and there living amongst Heathens: Yet he so excused himself in many particulars, that his Enemies

were

were at last ashamed of their Accusations, so that he continued at *Rome*, Teaching and Instructing many in the Faith, and especially the Noble Matrons, in the House of one whereof he lived. By this time the *Arians* being powerful, began to spread their Infection abroad, and at last were so bold, as to endeavour the bringing over *Hierom* to their Party; the reason they had to believe he would adhere to them, was, because he read *Origen*'s Works: But when he heard what they intended, he utterly detested them, and to avoid Scandal, left *Rome*, and much repented that he had come thither; for now the Church growing Rich, Christian simplicity and sincere Religion began to be laid aside, and Formalities and Traditions heaped up in their stead.

Having passed some Countries, and visited many of his Acquaintance, he came into *Syria*; and in his Journey he grew into Familiar Acquaintance with *Gregory Nazianzen*, whom he called his Master; of him he learned many things: A while after, by the perswasion of *Apollinarius*, he went to *Alexandria*, and there compleated his Studies in Divinity by the help of *Didymus*, and then went and setled himself at *Bethlehem*, where he taught the Gospel, and Converted many. So that growing Famous, he wanted not Enemies; for the *Arians*, fearing he would prove their Chief Opposer, endeavoured by all possible means to blast his Fame, and set one *Ruffinus* to write against him, and to asperse the Truth with falshood; which so grieved him, that he resolved to be silent in the matter no longer, but sharply rebuked the Hereticks both by Words and Writing: whereupon they charged him with many heinous Crimes; but he so managed the matter, that all men plainly discerned their Malice.

Some took his part and joined with him against the Heroticks, but he always bore the brunt, being ever perplexed and molested; nay, his Life put often in danger by these Sects. When after having past over Thirty Years, as it were in a Sea of Troubles, what with Writing, sitting up late, hard Studying, and long Journeys, he was so spent, that Nature was no longer able to subsist. He dyed *Anno Christi* 422, and of his Age 91.

He wrote many large Volumes, being a Man of ſingular Chaſtity, of great Wit, ſlow to Anger, and in Learning exceeding moſt of his Time.

His uſual Prayer was, *Lord, let me know my ſelf, that I may the better know thee, the Saviour of the World.*

An Excellent Saying he had of Chriſtian Fortitude: *If my Father was weeping on his Knees before me, my Mother leaning on my Neck behind, my Brethren, Siſters, Children and Kinſfolks, bowling on every ſide to retain me in a Single life, I would fling my Mother to the ground, run over my Father, deſpiſe all my Kindred, and tread them under my feet, that I might run to Chriſt.* He uſed to ſay of the danger of Hereſie: *Dead Fleſh is to be cut off, for fear of a Gangrene:* Arius *at firſt was but a Spark, but being not ſuppreſſed betimes, he proved the Incendiary of the whole Church.* Another: *You muſt be a Dove, and a Serpent; one, not to do hurt to others; the other, not to be hurt by others.* Of Chaſtity: *That Woman is truly Chaſte, that hath liberty and opportunity to Sin, and will not.* Of Vertue: *All Vertues are ſo linked together, that he that hath one hath all; and he that wants one wants all.* In all his Actions he ever fanſied this ſound in his Ears, *Ariſe you Dead, and come to Judgment.*

The Life of Chryſoſtom.

HE was Born at *Antioch*; and when he came to Years of diſcretion, was under *Libanus* the Philoſopher, where he applyed himſelf to the Studies of humane Learning, and greatly reprehended ſuch as lived looſe and ungoverned lives, perſwading them to embrace the Doctrine of Chriſtianity: He alſo perſwaded ſeveral of his Companions to caſt off the cares of the World, and apply their minds wholly to the attaining Divine Sapience. He aſſociated himſelf with *Baſil*, by whoſe grave Inſtructions he greatly profited. His fame of Learning encreaſing, he by the Biſhop of *Hieruſalem* was made Reader of the Church

Church of *Antioch*. In which ſtation he ſo diſcreetly behayed himſelf, that he increaſed in the good opinions of the People; a while after the Biſhop of *Conſtantinople* Dying, he was by the unanimous conſent of the Clergy, choſe Biſhop in his ſtead, the Emperour highly approving of the choice.

When he was in that See, he made it his Study to Reform the Errors that were crept into the Church, as alſo the Clergy, whom he freely reproved for their faults.

He Converted many Pagans and Athieſts, to the belief and veneration of the true God. Inſomuch, that he grew famous throughout all the Eaſt, ſo that the conflux of People that reſorted to his Sermons were exceeding great; and when he heard that the Biſhops of the Churches of *Aſia*, by their wicked Lives, were unworthy to Govern the Churches, he Depoſed Thirteen of them, placing Pious and Learned Men in their rooms, which afterwards created him no ſmall trouble: For thoſe that were thus outed gathering their Friends together, oppoſed him in many things, raiſing Scandals, and laid grievous Crimes to his Charge; amongſt the reſt, they ſtirred up *Eutropius*, one of the Emperour's Eunuches, who was the Emperour's eſpecial Favourite. This man procured of the Emperour, that a Law ſhould be made, That if any Malefactor took Sanctuary, he might be drag'd out of the Church to Execution: But to ſee the juſt Judgment of God; not long after, this Eunuch being Accuſed for abuſing the Empreſs, he fled to the Church, and there lay under the Communion Table; the Sunday following St. *Chryſoſtom* Preaching, took occaſion to diſcourſe about the unſtability of Greatneſs, and how wicked men, though never ſo highly exalted, ſtood in ſlippery Places; at that time the People carried the Eunuch out of the Church, and according to the Law that himſelf had procured to be Enacted, delivered him up to the Emperour's Officers, who at the Emperour's Command beheaded him.

About this time the *Arians* began to trouble the Church, by withdrawing many from the Truth to embrace their Erroneous Opinions; as likewiſe a great difference aroſe

in *Ægypt*, ſome affirming, that God the Father had a Body in humane ſhape, which others as ſtrongly oppoſed; but *Theophilus* the Biſhop of *Alexandria*, holding with the formers Opinion, many of the latter were obliged for their better ſafety, to fly to *Conſtantinople*, there to make their complaints to the Emperour, as likewiſe to *Chryſoſtom* the Biſhop, who received them into the Church, which ſo grieved *Epiphanius*, Biſhop of *Salamine* in *Cyprus*, and *Theophilus* Biſhop of *Alexandria*, that they uſed their utmoſt endeavours to ſtir up the Clergy againſt him. Whereupon they called a Council of their party and condemned the Books of *Origen*. Then *Epiphanius*, coming to *Conſtantinople*, made many complaints againſt *Chryſoſtom*, and endeavoured to ſtir up the People againſt him, but finding his hopes fruſtrated, he returned greatly diſpleaſed, and died in his way home.

A while after *Theophilus* came to *Conſtantinople*, and there calling a Council by the Command of the Emperour, he ſo far wrought, that they Depoſed *Chryſoſtom*, and he was thereupon ſent into Exile, though much againſt the minds of the People, who Guarded his Houſe three days to prevent his being carried thence. But he had not been long abſent, before the Emperour revoked his Edict of Baniſhment, and he was again reſtored. But a while after the Empreſs cauſing her Picture of Silver to be ſet up upon a Pillar near the Church, he ſharply inveighed againſt it as a means to introduce Images into the Chriſtian Churches, which ſo offended the Empreſs, that ſhe cauſed another Council to be ſummoned, who again depoſed him; which was no ſooner done, but *Cyrinus* Biſhop of *Calcedon*, who had moſt exclaimed againſt him, had ſuch grievous Sores fell in his Legs, that they were forced to be cut off, and the ſame evening ſuch mighty Hail-ſtones fell, that the like was never known in that Country, and within four days after the Empreſs dyed: Yet he was carried to *Cucuſus* in *Armenia*, where he was followed by ſuch a number of People, who came to hear him Preach, that his Enemies envying his Fame, procured a ſecond Edict to remove him thence far remote; but upon the way, by reaſon of the extream heat he fainted away,

and

and finiſhed his courſe, receiving the glorious reward of his Labours: The year of his death I find no where ſet down, but that he flouriſhed in the Biſhoprick of *Conſtantinople*, *Anno Chriſti* 400, is moſt certain.

He uſed to ſay of Luſt: *As a great ſhower of Rain extinguiſheth the force of Fire; ſo Meditation of God's Word, puts out the Fire of Luſt in the Soul.* Of the danger of Riches: *As a Boat overladen ſinks; ſo much Wealth drowns men in perdition.* Of Love: *A Bulwark of Adamant is not more Impregnable than the love of Brethren.* Of Faith: *As a Rock, though Wind and Waves beat againſt it, is unmoveable; ſo Faith, grounded on the Rock Chriſt, holds out in all Temptations, and Spiritual Combates.* Of Temptations: *The Devil's firſt Aſſault is Violent, reſiſt that, and his ſecond will be weaker; and that being reſiſted, he proves a Coward.*

The Life of AUGUSTIN.

AUGUSTIN was Born at *Thagaſta* in *Africk*, of Chriſtian Parents, who brought him up to Learning, by ſpending the greateſt part of their Eſtate to furniſh him with ſuch Literature as was conducing to Saving Knowledge. Yet in his Youth, by keeping Lewd Company, his Manners were ſomewhat Corrupted, and ſomething he favoured of the Opinion of *Manichee* the *Arian*.

When he came to Maturity, he kept School in the City where he was Born, and a while after went to *Rome*. When he had ſtayed at *Rome* ſome time, Hearing and Diſputing with the Doctors of the Church, he went to *Millain*, where he grew ſo famous, that he was Tutor to *Valentinian* the fifth Emperour, where he alſo had Converſe with *Ambroſe*, Biſhop of that See, who within a while perſwaded him from his Errors, and cauſed him to be Baptized. After which he began to be ſtudious about Divine things, and to deteſt the Doctrine of the *Arians*, which greatly rejoyced his Mother, his Father being then dead.

When

When he had continued at *Millain* ſome time, he returned into *Africk*; where upon knowledge of his thorough Converſion, and ſtrictneſs of his Godly Life, he was choſen Miniſter of *Hippo*; in which he had not long continued, ere by his Preaching and Learned Diſputes, he grew ſo famous, that people came from all parts to hear him; when *Valerius* the Biſhop of that place, hearing they would Elect him Biſhop of ſome place and ſo loſe his Company, he cauſed him to retire for a while. Nor was his ſuſpicions vain, for he was ſoon after Elected, and diligently ſought for; which when the old man underſtood, he made it his requeſt of the Aſſembly of the Clergy, that were come thither with the Primate of *Carthage*, that ſeeing he was grown Old, *Auguſtin* might be his Coadjutor in the Biſhoprick, which was freely conſented to, to the great rejoicing of the Citizens. Though *Auguſtin* declined it, alledging, *it was contrary to the Rules of their Church to meddle in the Biſhops Affairs during his Life.* But at laſt, by many convincing Arguments, they prevailed with him to take it upon him. After which he ſo faithfully performed his Charge, that many admired his Wiſdom and Policy, by which he confounded the *Arians* and *Heretick*s, who now began to envy his Vertues.

A while after he was requeſted to Diſpute againſt the *Donatiſts*, who after much intreaty, prevailed with one *Fortunatus* to be their Champion. The Diſpute held two days in publick, all which the Notaries writ down, but in the end *Fortunatus* was Non-plus'd, that he could no longer Diſpute againſt the Catholick Faith, nor find Arguments to defend his own Errors, inſomuch that in great ſhame and confuſion, he left the City. *Auguſtin* likewiſe diſputed of Faith before all the *African* Biſhops in the Convocation; and ſo handled the matter, that he gained great applauſe; and after that, many of the *Donatiſts* forſaking their Erroneous Opinions, came over to the Church of Chriſt.

But whilſt he was Labouring in God's Vineyard, to eſtabliſh Peace, the Devil was counterplotting him, by ſtirring up wicked Perſons to raiſe Tumults, by beating and murthering ſuch as would not adhere to their Faction.

on. Yet it ſo pleaſed God, that by *Auguſtin's* powerful perſuaſions, both in his Sermons and Writings, the Churches in a ſhort time overcame their Enemies, and regained their primitive Luſtre, eſpecially thoſe in and near *Hippo*.

After a while he cauſed ſome of his Books to be tranſlated into Greek, and ſent them to the Eaſtern Churches, who embraced them as a Bleſſing, but by that means his Enemies grew more enraged; inſomuch, that one time as he went to viſit his Churches, they lay in Ambuſh to have Murthered him; but Providence ſo ordered it, that he miſtaking the Road, went a by-way to the place intended, and ſo eſcaped their hands. But ſuch good hap had not one of his Companions, who was Biſhop of *Calamen*, for he falling into their hands as he was riding in his Viſitation of the Churches, they took away his Horſes, beat and wounded him and his Servants; for which the Proconſul fined *Criſpin* their Biſhop in two pounds of Gold; but he pleaded he was no Heretick, but in his Diſputation it was plainly proved againſt him; yet *Auguſtin* ſo far prevailed with the Proconſul, that the Fine was remitted.

He lived in the time when the Barbarous *Goths* and *Vandals* broke in upon the *Roman* Empire, and tore it to pieces, deſtroying all before them, like an overflowing Deluge, then the Churches were Fired, Robbed and beaten down; the Biſhops Murthered, or put to extream Torment; the Miniſters Racked to death, and all ſorts of people ſlain on heaps, Virgins deflowered, Women Raviſhed, Children daſhed againſt the Pavements, and all manner of Barbarity exerciſed; then it was that *the red Horſe was ſent out to take Peace from the Earth.*

After they had Ravaged *Italy*, they broke into *Africk*, deſtroying all before them, which made many of the Biſhops fly from their Charge; but *Auguſtin* continued exhorting and perſwading the People to continue firm in their Faith, reſolving rather to ſuffer the cruelleſt death, than leave his Fold to the Mercy of the Wolves: All the Cities that held out againſt the Infidels, were but *Carthage*, *Circe* and *Hippo*; the laſt enduring fourteen Months

Months Siege, being manfully defended by Earl *Bonifac.* During which time, *Auguſtin* put up Prayers daily to Heaven for the Church, and for their Deliverance; when according to his own deſire, God delivered him from the Miſery that after happened to others, by taking him out of the World, to a better Life, at the end of three Months Siege; he dying *Anno Chriſti* 430, of his Age 76, and of his Miniſtry 40. He was a Man of a Charitable Diſpoſition, very ſparing in Diet, and a hearty Lover of all good Men; a great Defender of the Church, and Oppoſer of Hereticks. His Table was more for Diſputation, than for Revelling; and had Engraven upon it,

He that doth love an Abſent Friend to Jeer,
May hence depart, no room is for him here.

He Collected together ſeveral Precepts of a Chriſtian Life, which whoever peruſed it, might ſee their Duty; this he called, *A Looking-Glaſs.*

His uſual Wiſh was; *That Chriſt when he came, might find him either Praying or Preaching.* When the *Donatiſts* upbraided him of Levity in his Minority: *Look* (ſaid he) *how much they blame my former Faults, by ſo much the more I commend and praiſe my Phyſicians.*

He uſed to ſay of Marriage: *Humble Marriage is better than Proud Virginity.* Of Prayer: *Prayer that is pure and Holy, pierceth Heaven, and returns not Empty: it's a Shelter to the Soul, a Sacrifice to God, and a Scourge to the Devil.* Of Death: *There is nothing that more abateth Sin, than the frequent Meditation of Death: he cannot die ill that lived well; and ſeldom doth he die well, who lived ill.* Of Chriſtian-Thoughts: *A Chriſtian at home in his Houſe muſt think himſelf a Stranger; and that his Country is above, where he ſhall be no Stranger.* Of Riches: *If Men want Wealth, it is not to be unjuſtly gotten: if they have it, they ought by good Works to lay it up in Heaven.* Of Divine Love: *He that hath taſted the ſweetneſs of Divine Love, will not care for Temporal Sweetneſs.* Of Heavenly Fruition: *The reaſonable Soul made in the likeneſs of God, may here find much Diſtraction, no full ſatisfaction; for it being capable of God, can be ſatisfied with*

nothing

nothing but God. Of Afflictions: *Not to be without Affliction, but to overcome Affliction is Bleſſedneſs.* Of Love: *Love is ſtrong as Death; as Death kills the Body, ſo love of Eternal Life, kills Worldly deſires and affections.* Ingratitude he called, *the Devil's Sponge, wherewith he wipes out all the favours of the Almighty.* He ſo admired the *Seven Penitential Pſalms*, that he had them hung up in great Letters within his Bed-Curtains, that ſo he might depart in the Contemplation of them. His Prayer was, *Lord, give firſt what thou requireſt, and then require of me what thou wilt.* And, *He that Prays well, cannot chuſe but live well.*

The LIFE *of* CYRIL *of* Alexandria.

HE was a *Grecian*, a Learned Perſon, and of great Sanctity; He was Preſident in the Council at *Epheſus*, where with great Judgment, he Confuted *Pelagius*, and Depoſed and Excommunicated *Neſtorius* the Heretick; who for his Blaſphemous Proceedings, was Baniſhed to *Oaſis* by *Theodoſius*, and God, to ſhew his Juſtice againſt *Blaſphemers*, ſtruck *Neſtorius* with an incurable Diſeaſe, whereby his Tongue rotted, and breeding many Worms, was devoured by them, ſo ended his Life after a miſerable manner.

He was Famous for Wit, Eloquence, and Piety, and ſo much Reſpected by the *Grecian* Biſhops, that they learn'd ſome of his Homilies by heart, and read them to their Congregations. Concerning Charity he uſed to ſay *'Tis the beſt way for a Rich man to make the Bellies of the Poor his Barn, to ſuccour the Fatherleſs and Needy, and thereby to lay up Treaſure in Heaven, that he may be received into Everlaſting Habitations.* Of Modeſty: *Where the Scripture wants a Tongue of Expreſſion, we need not lend an Ear of Attention; we may ſafely knock at the Council-door of God's Secrets; but if we go further, we may be more bold than welcome.* Again; *The Devil runs with open*

open mouth upon God's Children to devour them; they manfully reſiſt him: he thinks to weaken their Faith, and they by his aſſaults are made the ſtronger: he fights againſt them, but they get ground upon him; and ſo, what he intended for their deſtruction, full ſore againſt his Will, makes for their advantage. He lived under *Theodoſius* Junior, and dyed *Anno* 448.

The Life of Peter Chryſologus.

HE was born at *Imola* in *France*, of honeſt Parents, and bred under *Cornelius* Biſhop of that City; he inſtructed him in Good Manners and Learning, and fitted him for the work of the Miniſtry; that not long after he was made Arch-Biſhop of *Ravenna*. He was preſent at two Councils, the one at *Ravenna*, the other at *Rome*; and writ Letters to the *Chalcedon Synod*, againſt *Eutyches* the Heretick. He was Eloquent in Preaching, and Holy in Converſation: Always before he Penned any thing, he would ſeek God by Prayer, for to direct him. He was a Man of an excellent Wit, and by his Example and Miniſtry, wrought upon many Souls.

He uſed to ſay of Charity: *Let not thy care be to have thy hands full, whilſt the Poors are empty: for the only way to have full Barns, is to have Charitable Hands.* Concerning Mercy: *God had rather men ſhould Love him, than Fear him: to be called Father than Maſter: He wins by Mercy, that he may not puniſh by Juſtice: If thou wilt be like thy Father, do likewiſe.* Concerning Faith and good Works: *Neither in the Flint alone, nor in the Steel alone, any Fire is to be ſeen, not extracted, but by Conjunction and Colliſion: ſo, not by Faith alone, nor by good Works alone, is Salvation attained, but by joyning both together.* Concerning Gluttony and Drunkenneſs: *As the Clouds darken Heaven, ſo Intemperance does the Mind: As the violence of Winds and Waves ſink a Ship, ſo Gluttony and Drunkenneſs ſinks our Souls and Bodies in to the depth of Hell.* And: *Vertues ſeparated, are annihilated: Equity without Goodneſs, is Severity; and*

Juſtice

Justice without Piety, Cruelty. And: *Some that lived Commendably before they attained to Dignity, being set in the Candlestick of the Church, turn their Light into Darkness; it had been better for such Lights, still to have been hidden under a Bushel.* He lived under *Martian* the Emperour, having been Bishop above 60 Years. He dyed *Anno* 500.

The Life of PROSPER.

PRosper had his Birth at *Aquitain* in *Normandy*, and by his Parents being put to School, he so well profited in Learning, that all who knew him admired his acute Wit and ready Understanding: after he was qualified in inferiour Schools, he became a Scholar under *Augustin*, who instructed him in the ways of Saving Knowledge, as well as Moral Vertue; and so laboured with him, that in a short time he became famous for Piety and Learning, and was made Bishop of *Rhegium*, in which he continued many years, disputing with and confounding the *Pelagian* Hereticks, who then spread their Pestilential Doctrine throughout all *Christendom*. He likewise made Annotations upon the four Evangelists, and was much taken with reading the Scriptures, that he was scarce ever seen without a New Testament in his hand. Charitable he was beyond all expression, most liberally distributing his Goods to the Poor. He loved to be called the Peacemaker, using his utmost diligence to reconcile differences; and much addicted himself to Watching, Fasting and Prayer, and all things else that became a Godly and Christian Bishop; having (under *Martian*) continued 20 years in that Episcopal See, he fell sick; many of his Friends coming to visit him, and perceiving them to weep bitterly, he comforted them with these words, *The Life which I have enjoyed* (said he) *was but given me upon condition to render it up again, not grudgingly but gladly; for me to have stayed longer here might seem better for you, but for me it is better to be dissolved.*

dissolved. So falling into fervent Prayer, he with great Alacrity resigned up his Spirit into the hands of his Creator: Dying *Anno Christi*, 466.

He wrote many famous Books that are now Extant, and his usual sayings was, of Conscience, *That it was his utmost endeavour to keep a Conscience void of offence, towards God and Man.* Of Vice: *Thou shalt neither hate the Man for his Vice, nor love the Vice for the Mans sake.* Of Pride: *Thou boastest of thy Wealth, Honour, Strength, Beauty, &c. consider what thou art by Sin, and shalt be in the Grave, and thy Plumes will fall; for every proud Man forgets himself.* Of the Soul: *As the Soul is the Life of the Body, so the Life of the Soul is God: when the Soul departs the Body dies; and when God departs the Soul dies.* Of God's Secrets: *Those things which God would have searched into, are not to be neglected; but those which God would have hidden, are not to be searched into: by the latter we become unlawfully Curious, and by the neglect of the former, damnably ingratefull.* Of Envy: *The Envious Man hath as many Tortures, as the Envied hath Praisers: it's the Justice of Envy to Kill and Torment the Envious.* Of future Happiness: *The Life to come is blessed Eternity, and Eternal Blessedness: there is certain Security, secure Quietness, quiet Joyfulness, happy Eternity, Eternal Felicity.*

The Life of Fulgentius.

HE was Born in *Carthage*, and his Father dying, he was left to the care of his Mother; then he began to apply himself to the Study of Sacred things: Yet at last was prevailed with to take upon him a publick Employment, which was to gather the King's Taxes; in which he used such Mildness and Moderation, that he Generally obtained the love of the People. But such business ill agreeing with his Temper, he grew impatient of such publick Affairs, and resolved to betake himself to a retired course of Life, having long considered by what means he might best acquire it, he at last concluded to retire himself

ſelf into a Monaſtery; and going to view the place he intended to enter, and perceiving the Quietneſs, Love, and friendly Converſe that were amongſt the Brethren, he broke forth into theſe words:

Why travel I in the World, which can yield me no future nor durable Felicity, ſuitable to my Toil and Labour? Though it be better to weep well than joy ill, yet if to Joy be our deſire, how much excelleth their Joy who have a good Conſcience before God, who dread nothing but Sin, ſtudy to do nothing, but to accompliſh the Precepts of Chriſt? Now therefore let me change my Trade, and as before I endeavoured againſt my noble Friends to prove the more Noble, ſo now let my care and employment be amongſt the humble and poor Servants of God, to become more humble and poor than they: and like the good Evangelſt St. Matthew, *of a Publican let me become a Diſciple.*

Having thus ſaid, he reſolved to enter; and began to accuſtom himſelf to Watching, Prayer and Faſting. All who knew him, wondered at the ſudden alteration; but ſuſpecting what he intended, endeavoured to perſwade him to the contrary, but in vain, for their Arguments could not remove his fixed mind, but taking his opportunity, he went to *Fauſtus* a Godly Biſhop, and Governour of the Monaſtery, and diſcloſed his Intentions; whereat the good Man greatly rejoyced; yet withal, that he ſhould not run upon any thing raſhly, and afterwards repent, he told him what hardſhip he muſt undergo, relating all the Severity of a Monaſtick Life; with which *Fulgentius* was very well content, and thereupon was entered in the Houſe; which his Mother had no ſooner notice of, but ſhe came and demanded him of the Biſhop, making many Exclamations, and charging him, *that he had traduced her Son, to the taking away all her comfort, and utter decay of her Family.* But he refuſed to return, although ſhe uſed many perſwaſive Arguments to induce him thereto. Yet did he render her all dutiful reſpect, earneſtly recommending her to the Protection of Heaven, and freely giving all his Goods to her and his younger Brother, reſolving for the ſake of his great Maſter the Lord Jeſus, not only to leave the World, but to *deny himſelf*, and rather run the hazard of diſpleaſing all, than when he had *put his hand to the Plough to look back*; and thereupon be-

took him to his Exercise, which he observed so truly, that by rigorus Fasting he much impaired his bodily health; yet he delayed not his devout Studies, but exhorted his Elders to *suffer all things for the sake of Christ.*

He had not continued in this state many years, before his Fame was spread through all the Churches, which caused the *Arian* Hereticks to envy him; and therefore raising a Persecution against such as sincerely served God, he, together with the Bishop *Faustus* and the rest, were forced to fly and procure such places of residence as was most for their safety; when, as *Fulgentius* coming to a little Monastery (of which a Pious man, named *Felix*, was Governour) he no sooner discloſed who he was, but *Felix*, having heard of his Fame, offered to resign him his place, as counting him the most worthy to undertake so Divine a Charge; but he refused it; yet at the Intreaty of the Society, he was content to become his fellow helper, and so continued, to the good liking of all Pious men, for a long time; when by reason of the hot Persecution that still pursued him, he with the rest, departed into the Territories of *Sicca*, in the Wilds of *Africk*, where he Preach'd and Instructed the People, turning many Souls to Christ: But even here he was not safe, for his Fame soon spreading, his Enemies still pursued him with their Malice, and sought by all means to destroy him; but God, in whom he trusted, still delivered him from Death, although they laid Ambushes both for him and *Felix*; and having taken them, they were carried before an *Arian* Bishop, who caused them grievously to be beaten, which made them rejoyce, *that they were counted worthy to suffer for the sake of their Blessed Master.*

To void the Persecution, *Fulgentius* intended to sail into *Ægypt*, but by contrary Winds, was driven into the Haven of *Syracuse*, the chief City of *Sicily*, and there being perswaded by the Bishop to stay all Winter, he the next Spring travelled to *Rome*; and there beholding the glittering Splendour of that great City, he said, *How beautiful may the Celestial* Jerusalem *be, when Terrestrial* Rome *is so Gorgeous? If such Honours be given to lovers of Vanity, what Glory shall be imparted to the Saints, who are lovers and followers*

lovers of Truth? Having a while continued there, he returned into *Africk*, to the great joy of his Friends; but his old Enemies seeking many ways to destroy him, he secretly departed to a little Monastery, seated amongst the Rocks on the Sea shore, where he applyed himself to his Studies, he wrote several Books; but his Disciples hearing where he was, came to him, and requested him to return, which at the desire of *Faustus* he consenting to, was made a Presbyter, the *Arian* King having commanded that no more Bishops should be made; and now every City strove who should have him for their Pastor; but above all, the City of *Ruspa* so earnestly sollicited him, that partly with, and partly against his will, he was made Bishop; which so incensed the King, that he not only banished him, but 60 others, most of them being Bishops; yet within a while after he sent for *Fulgentius*, to reason with him about divers matters, thereby to Intrap him; but he argued so warily, and returned such answers, that he confirmed a great many of his Hearers that were before staggering into Error; yet again was he banished, but at his departure he said, *He should shortly return again, and that the Church should enjoy much peace and quiet within few years*; Which accordingly came to pass: For *Thorsamund* dying, *Hildelick* was Crowned in his stead, who revoked the many severe Edicts of his Predecessor, and calling home the Bishops and Pastors, restored them to their Dignities.

Within a while after, *Fulgentius* fell sick, during which sickness, he behaved himself with wonderful Patience and Humility; and when his Physicians told him a Bath would do well for the recovery of his Health, he answered, *What tell you me of a Bath, can any Bath preserve the life of him who has run his natural course, that he shall not die? and why perswade you me, now I am at the point of death, to abate of that riger which I all my life have used?* When having taken leave of those that came to visit him, and distributed what money he had to pious uses, he yielded up the Ghost, dying *Anno Christi* 529, and of his Age 65, having sat Bishop 25 years.

He used to say of Christ's Crucifixion, *Christ dyed for Men, and Angels; for Men, that they might rise from Sin: and for Angels, that they might not fall into Sin.* Of Covetousness: *If they go to Hell that do not feed the Hungry, cloath the Naked, &c. what will become of them that take away Bread from the Hungry, Cloths from the Naked?* &c. *If want of Charity be tormented in Hell, what will become of the Covetous?* In his greatest Suffering he would say, *We must suffer more than this for Christ.*

The Life of Gregory *the Great.*

HE was Born in *Rome*, of Noble Parents, who were highly Pious; in his Minority he was well Educated, and as he grew up, increased in Learning: having gone through several Arts, he breathed after Divine Studies: After his Fathers decease, he bestowed his Riches towards the relief of the Poor, and betook himself to a Monastical Life. He was much given to Fasting, Praying, and Studying the Scriptures; little respecting his Extraction, but with Humility would often say, *That all Earthly Glory was miserable, if the owner of it did not seek after the Glory of God.* He was circumspect in spending his time, saying, *That he was to give an account of it unto God.*

Great was his care and Charity, to Souls in general; for spying some Merchants selling of Boys, well favoured; he asked from whence they came? one of the Merchants told him from *Britain*, where they were generally beautiful: Then said *Gregory*, *Are they Christians or Heathens?* Heathens, replyed the other: At which, *Gregory* sighing, said, *Alas, for grief! that such fair Faces should be under the power of the Prince of Darkness, and that such beautiful Bodies should have their Souls void of the Grace of God:* Then he asked *by what Name they were called?* The other replyed, *Angli: Truly*, said *Gregory, they may be called* Angli, *quasi* Angeli, *for they have Angels Countenances, and it's fit they were made fellow*

Citizens

Citizens with the Angels. Then he asked, *the name of the Province whence they came?* They answered, *Deiri; well may they be of* Deiri, said *Gregory, for it's fit they should be pulled, de ira Dei,* from under the wrath of God, *and called into the Grace of Christ.* Again he asked, *what was the Name of their King?* They answered, *Alle; well is their King called* Allé, *for it's fit that* Allelujah *to their Creator, should be Sung in those Parts.*

Whereupon he hasted to the Bishop of *Rome*, and earnestly requested him to send Ministers into *Britain* to Convert the Inhabitants; and when none would undertake the Journey, he would have gone himself, had the Bishop permitted him, and the people of *Rome* been content with his absence. Some years after a great Plague happened, by the Infection of some Dead Serpents, which were choaked in the Sea, and cast upon the Shore, whereof many thousands dyed, amongst whom *Pelagius* Bishop of *Rome*, was one. *Gregory* was now chose Bishop of that *See*, though with Modesty he much declined it; the Pestilence still raging, he appointed a Fast, to remove the Judgment, which in a while ceased: Then he Exhorted several to go into *Britain* to Preach the Gospel, which was accomplished with good Success.

He was of an Accute Wit, whereby he overthrew divers Hereticks; and severely reproved the Bishop of *Constantinople*, who would be called Universal, which he calls that Name of Blasphemy. He used to say of Spiritual Poverty, *He is Poor whose Soul is void of Grace, not whose Coffers are empty of Money: Contented Poverty is true Riches.* Concerning Gods Omnipresence: *God is never absent, though the Wicked have him not in their thoughts: Where he is not by Favour, he is by Punishment and Terrour.* He never could read these Words, *Son, remember that thou in thy Life-time receivedst thy good things*, &c. without Horrour and Amazement; least he by enjoying such Dignities and Honours, should lose his Portion in Heaven. He dyed *Anno* 605.

The Life of ISIDORE.

HE was a *Spaniard*, and well Educated by his Parents; he had a quick Wit, and able Memory, and much admired for his Learning and Eloquence: He was chose Bishop of *Sevil*, under *Mauritius*, and was very painful in his Dioceſs, applying his Diſcourſe fitly to Learned and Ignorant: He abounded in Mercy and good Fruits, and was Honoured and Eſteemed for his Life and Learning: He ſo waſted his Body with Labours, and enriched his Soul with Divine Contemplations, that he ſeemed to live an Angelical Life upon Earth.

He uſed to ſay of Holineſs: *Knowledge and a good Life, are both profitable: yet if both cannot be obtained, a good Life is rather to be Sought, than much Knowledge.* Concerning Sinful Thoughts: *As the Viper is Killed by the young ones in her belly; ſo are we betrayed and Killed by our own thoughts, nouriſhed in our Boſoms, which conſume and poiſon the Soul.* Of a Guilty Conſcience: *All things may be ſhunned, but a Man's own Heart: a Man cannot run from himſelf; a Guilty Conſcience will not forſake him whereſoever he goes. The Devils have a threefold Preſcience:* 1ſt. *By Natural Subtilty.* 2. *By Experience.* 3. *By Supernatural Revelation.* Of the danger of Pride: *He that begins to grow better, let him beware leſt he grow Proud; leſt Vain-glory give him a greater overthrow than his former Vices.* He dyed 675.

THE *Life of Venerable* BEDE.

BEDE was by Birth an *Engliſh Saxon*, being left to ſhift for himſelf very young, by the Death of his Parents: He was by his Friends put into the Monaſtery of St. *Peter's* and St. *Paul's*, under the Abbot of the ſaid Monaſtery, where he Profited greatly in Philoſophy, Aſtronomy, Muſick, Poetry, Greek, Arithmetick, Rhetorick and Hiſtory, but above all in Divinity; applying the greateſt part of his Study to Expound and rightly underſtand the Scriptures.

At Nineteen years he was made a Deacon, and at Thirty a Presbyter, and ſoon grew Famous; inſomuch that he was by the *Engliſh* Clergy ſent to *Rome* to be aſſiſting to Pope *Sergius*, in ſetling the Church, where by his Prudence, Modeſty and Mild Behaviour, he got great Applauſe.

When that Affair was over, he returned to his Charge, and exhorted *men every where to repent, leaſt God's Judgments ſhould overtake them*; and ſo far wrought upon many of the Heathen *Saxons*, that he Converted them to the Faith; and upon many occaſions was wont to ſay, that there was ſo much work to do in ſo little a time, that he would not loſe any of it; and that as for Pleaſures, we muſt only touch them with the Tops of our Fingers as we do Honey, for fear of ſurfeiting on them.

He wrote of all the Liberal Arts in ſeveral excellent Treatiſes; he was a comely Perſon, Tall, and of a Grave Pace; clear Voice, and Eloquent Tongue; a Grave Countenance, a Courteous and Affable Behaviour; inſomuch that many of the Nobility ſent their Sons to be Inſtructed by him. He wrote ſeveral Volumes, as his Eccleſiaſtical Hiſtory, the Hiſtory of his Monaſtery, and the Hiſtory of the Kingdom; wherein he gives an ample Account of the grievous Calamity that befell this Nation, during its being divided amongſt the *Saxon* Kings.

In his Sickneſs he was wont to encourage himſelf with the words of the Apoſtle, *Heb.* 12. 6. *Whom the Lord loveth he chaſteneth, and ſcourgeth every Son whom he receiveth:* and when he beheld ſome of his Scholars weeping over him, he comforted them with theſe words; *The time is come, if my Creator pleaſeth, that being freed from the Fleſh, I ſhall go to him, who made me when I was not, out of nothing: I have lived long, and the time of my diſſolution is approaching; and my Soul deſireth to ſee my Saviour Chriſt in his Glory:* And ſo gave up the Ghoſt, *Anno Chriſti* 735. and of his Age 64. Some affirm, that whilſt he was Preaching to his Congregation, a loud Voice was heard (but from whence it came none could tell) ſaying, *Well done, Venerable* Bede. Upon his Tomb was found this Epitaph:

Here lies Entombed in theſe Stones,
Of Venerable BEDE, *the Bones.*

The Life of John Damaſcene.

HE was Born at *Damaſcus*, his Parents were Chriſtians, and carefully brought him up in ſuch Learning as was fitting to compleat him for the Studying of Divinity, that when he came to Maturity of years, he went to *Jeruſalem*, where he continued for ſome time, and profited greatly in Learning; inſomuch that he grew Famous, and had his Name ſpread into moſt of the Eaſtern Countries.

Being made a Presbyter at *Jeruſalem*, he Preached the Goſpel plainly and powerfully, Converting many Pagans to the Chriſtian Faith; and by his Writings greatly profited the Church, and oppoſed the *Arians* and Hereticks to the utmoſt of his power; by his great Learning Convincing many of their Errors, and Confounding the obſtinate in their own Arguments: But at laſt, having finiſhed his Courſe, he yielded to Death, in certain hope of a Glorious

Glorious Crown of Life and Immortality; Dying about the Year 750. He wrote many Books, but especially his 3 Books of Parallels of the Holy Scriptures, and his 4 Books of the Orthodox Faith.

The Life of Theophylact.

HE was Born in *Constantinople*, of Christian Parents, and greatly profited in Learning, by reason of his prompt Wit and ready Apprehension; applying himself to the Study of the Sacred Scriptures, he soon became a famous Disputant against the Enemies of the Church. After the Death of the Bishop of *Constantinople*, he was by the free consent of the people, with the Approbation of the Clergy, made Bishop of that great City; where he discharged his Duty, to the content of all good Christians; yet the Hereticks sought to disturb him, but were always worsted.

His Chief work was to reform the Churches, into which many Errors had crept, especially in *Bulgaria*; so that continuing a faithful Pastor for about three years, he then yielded up the Ghost, and exchanged for a better Life. He was a Man of great Patience; Mild and Meek in all his Actions; exceeding most of his time in Learning.

He usually said, of Submission to Gods Will: *Be not troubled if this Man lives in Tranquillity, and thou in Tribulation, God will have it so: he puts thee into the Combate, thou must therefore Sweat hard before thou comest off with the Victory: whereas he that comes forward in the World, goes back in Grace: his Estate is miserable that goes Laughing to Destruction, as a Fool to the Stocks of Correction.*

The

The Life of ANSELM.

HE was an *Italian*, and carefully brought up by his Mother till the Age of Fourteen; ſhe dying he followed Pleaſures, till his Fathers Severity forced him to Travel, in which he met with want; ſpending three years in *France*. He was Scholar to an Abbot, and keeping cloſe to his Studies, he entred a Monaſtery, where, by his ſtrict Life, the old Abbot dying, he ſucceeded him; and within a while was choſe Arch-Biſhop of *Canterbury*.

Never any Biſhop received greater Honours and Encouragements from a Pope, than he did from Pope *Urban*, for at a General Council he placed him at his right Foot, which was ever ſince the place of the Arch-Biſhops of *Canterbury* in all General Councils. He was a great favourer of the Biſhop of *Rome*'s Cauſe, which bred a Contention between *William Rufus* King of *England*, and him, inſomuch that he was forced to leave the Kingdom, till the Reign of *Henry* the I. and then he was Re-inveſted.

He uſed to ſay; *That if he ſhould ſee the ſhame of Sin on the one hand, and the pains of Hell on the other, and muſt of neceſſity chuſe one, he would rather be thruſt into Hell without Sin, than go into Heaven with Sin.* Concerning Man's Fall: *O hard hap! alas, what did Man loſe? what did he find? he loſt the Bleſſedneſs to which he was made, and found Death, to which he was not made.* A while after his return to *England*, he Dyed, in the Ninth Year of King *Henry* the I. *Anno* 1109. Aged 76.

The

The Life of Nicephorus.

HE was one of great Learning and Judgment, in Humanity and Divinity; he was a ſhining Light, when the World was in great Darkneſs; and by his Life and Doctrine, Illuminated many: He wrote an *Eccleſiaſtical Hiſtory* in *Greek*, and Dedicated it to *Andronicus*.

He uſed to ſay, concerning Afflictions: *God beholds, and moderates our Actions, uſing the Scourge of Affliction for our Chaſtiſement, and Converſion: and after due Correction, ſhews his Fatherly Affection to thoſe that truſt in him for Salvation.* And; Chriſt *asked* Peter *three times if he Loved him: not for his own Information, but that by his threefold Profeſſion, he might help and heal his threefold denial of him.* He lived under *Andronicus* Senior, 1110.

The Life of BERNARD.

HE was by Birth a *Burgundian*, his Father *Tecelinus* having been a Commander in the Wars, yet was he Educated in Learning to the higheſt degree, by the care of his Mother, who was a Pious Woman, having beſides him five Sons and one Daughter, to which ſhe gave likewiſe good Education; but our *Bernard* profited above the reſt, and in a ſhort time was ſent to the Univerſity, where he Studied Divinity, and ſo well profited therein, that he was admired of all his Fellows, affecting much a retired Life, ſhunning as much as in him lay, the Society of wild Youths, who often importuned him to partake in their inordinate pleaſures, being Modeſt by Nature, and of a kind Temper.

One time being troubled with an extream Head-ach, a Woman came to him, and proffered to Cure him by Inchantment,

chantment, but he would not ſuffer her to ſtay in his ſight, ſaying, *He had rather endure the hand of God, than be cured by the power of the Devil:* Nor was his wiſh in vain, for he ſoon after was eaſed of his pain; and thus he growing famous for Virtue and Learning, the Devil ſtrove by many temptations to damp his Zeal for the Goſpel, and eſpecially by laying baits for his Eyes, to raiſe up in him luſtful and inordinate deſires; which temptation he ſtrove with all his power to reſiſt; and when his Youthful blood began to incite him to entertain any ſuch wickedneſs, he would leap into cold water, and there continue till his Luſtful deſires were abated; and at laſt conſidering with himſelf, that by the multiplicity of converſe he might be drawn away, he abſolutely determined to enter into the Monaſtery of the *Ciſtercians*, the ſtricteſt of all Orders, which he did, notwithſtanding all the Intreaties of his Brethren and Friends; nay, ſo earneſt was he with his Brethren, that he obtained the good will of four of them to accompany him, and to enter into the ſame Order with him: When taking leave of their younger Brother, who was but a Lad, one of them ſaid, *Farewel Brother, we leave to you all our worldly poſſeſſions*; to which he replyed, *To leave me Earth, and take Heaven to your ſelves, is no equal diviſion.*

Theſe Brethren having thus entred themſelves under the Tuition of the Abbot, who was a Devout Man, *Bernard* profited above the reſt, and made Prayer, Faſting and Study his buſineſs, doing all things that became a good Chriſtian; nor did he refuſe bodily labour, ſuch as belonged to his Monaſtery; and in this ſtate he continued a long time, when as his Abbot cauſed the Monaſtery of *Claræval* to be built in the Territories of *Lingones*, not far from the River *Abba*, he for the great love he bore to *Bernard*, made him Abbot thereof, where he continued till ſuch time as he was made a Miniſter by the Biſhop of *Cataſonia*; and then being deſirous of nothing more than to ſave Souls, he went about Preaching and Inſtructing the People in the neighbouring Villages; ſo that his Fame ſpread throughout thoſe Countrys, and many came from far to hear his Sermons; and thus continued he with great applauſe, till the 63 year of his Age, when retiring

ring to his Monaſtery, he fell ſick, and calling all his Diſciples about him, when he perceived them weep, he comforted them, ſaying, *My Fatherly love moves me to pity you my Children, ſo as to deſire to remain here; but on the other ſide, my deſire to be with Chriſt, draws me to long to depart hence; therefore be of good comfort, for I ſubmit to the will of our Heavenly Father, to whoſe protection I leave you.* And thereupon he reſigned his Spirit into the hands of his Redeemer, Dying *Anno Chriſti* 1153, and in the 63 year of his Age.

He uſually ſaid of Ambition; *Ambition is a gilded Miſery, and ſecret Poyſon; a hidden Plague, the Engineer of Deceit, the Mother of Hypocriſie, the Parent of Envy, the Original of Vices, the Moth of Holineſs, the blinder of hearts, turning Medicines into Maladies, and Remedies into Diſeaſes.* Upon entring the Church, at the Door, he uſually ſaid; *Stay here all my Worldly Thoughts, and all Vanity, that I may entertain Heavenly Meditations.*

The Life of Peter Lombard.

HE was Born in *Navarr*, of Godly Parents, and brought up in all manner of Learning, and ſent to the Univerſity of *Paris*, where he greatly profited and Inſtructed ſuch as came to him; he gave himſelf much to the ſtudy of Divine things, and chiefly the Holy Scriptures, upon many places of which he made Comments, Expounding what was any ways difficult: He wrote a Book of Commentaries upon the *Pſalms* of *David*; likewiſe Collected the chief Sentences out of the Works and Writings of the Fathers, being a great lover of Pious and Learned Men; and whilſt he was at *Paris*, he Publiſhed many of his Books.

His uſual Sayings were theſe; *There can no good dwell in us that cannot will good: nor can we perfect good, that cannot deſire good: there are in us evil concupiſcence, and vain deſires, which are the Devils weapons bent againſt our Souls, whereby when God*

God forsakes us, he overthrows us with deadly wounds. God condemns none before he sins, nor crowns any before he overcomes. Let none glory in the gifts of Preachers, in that they edifie more by them: for they are not Authors of Grace, but Ministers. The Instruction of Words is not so powerful as the Exhortation of Works; for if they that teach well, neglect to do well, they shall hardly profit their Audience.

He dyed on the 13th. of *August*, 1164, and lies buryed at *Paris*, and has this Inscription upon his Tomb:

Here lyeth Peter Lombard, *B. D. of* Paris, *who composed the Book of Sentences, and the Glosses of the Psalms and Epistles.*

The Life of Alexander Hales.

HE was Born at *Hales* in *Glocestershire*, carefully Educated, of an excellent Wit, and very Industrious. He Travelled to *Paris*, and there read and made a Sum of Divinity: he became a great Scholastical Divine, and was stiled the *Undeniable Doctor*: *Bonaventure* and *Thomas Aquinas*, were his Scholars: he writ a Copious Sum of *Theology*, at the Command of Pope *Innocent* the Fourth, with Marginal Notes upon the old and new Testament, and Commented on most of the Bible; his whole Life being full of Labour and Charity.

His Sayings were, of Patience; *A Soul patient when wrongs are offered, is like a man with a Sword in one hand, and a Salve in the other; who could Wound, but will Heal.* Of Faith: *What the Eye is to the Body, Faith is to the Soul; it's good for Direction if it be kept well; and as Flies hurt the Eye, so little Sins and ill Thoughts, torment the Soul.* Of Avarice: *Covetousness deserves the hate of all, for Six Reasons:* 1st. *It's a Sin against Nature, making the Soul Terrene, which should be Celestial.* 2. *For the many Curses against it in the word,* Wo be to them that join house to house, *&c.* 3. *For the many Evils it subjects*

jects us to; it's the root of all Evil. 4. *It makes a man a Fool:* O Fool, this Night, *&c.* 5. *It causes Strifes:* From whence are Strifes and Debates, *&c.* 6. *It brings men into Snares which drown in Perdition.* Of Lyes: *Every Lye is odious, but that most which is against points of Faith: as to say,* Christ *was not born of a Virgin, &c. Faith must be defended, not opposed.* Of Humility: *An Humble Man is like a good Tree; the more full of Fruits the Branches are, the lower they bend themselves.* He dyed *Anno* 1245.

The Life of Bonaventure.

HE was an *Italian*, of Noble Parentage, who brought him up in Learning; and so well he profited, that at 16 years of Age, he could speak the Greek as fluent as his Native Language; all his delight being in reading the Scriptures, and the works of the Fathers; his behaviours to all men was humble and courteous, and as a Memento, lest he should be puffed up above himself, he caused to be Engraven in his Study Window, this Sentence of our Lord and Saviour Jesus Christ; *Learn of me, for I am Meek*, &c. Nor did he abstain from servile labours, thereby to keep his mind in subjection. To the Poor he was always Charitable, nor would he ever offend the Rich.

When he heard of Persons that were troubled in Mind, he would go to them, and give them words of Consolation, laying before them the Promises of our blessed Saviour, and the infinite desire he had to save Sinners, Charging them not to give way to despair, but lay hold on the Lord Jesus as the Rock of Salvation; and by such means he drew many Souls out of the Paws of the Devil, who like a Lyon was ready to devour them.

He greatly gave himself to Meditation and Prayer; He likewise Preach'd after the Example of St. *Paul, both in and out of Season*; and was so earnest in the delivery of his Sermons, that his words seemed to have a more than ordinary

ordinary Power; which ſo affected the hearers, that People came from all parts to his Lectures.

He hated Idleneſs, and kept to his Study, reading and well conſidering the Fathers; gathering out of them ſuch Sentences as might be moſt powerfull to win Souls unto Chriſt, of which he compiled his famous *Pharetra*, and the better to keep himſelf imployed, he wrote the Bible over with his own hand, and ſo well uſed it, that he could readily Cite all the material Texts by heart.

After he had continued at the Univerſity of *Paris* for the ſpace of three years, he was choſen Divinity Reader, which he ſo well diſcharged, that all men admired his Eloquence and Learning. After this he was made Doctor of Divinity, in which he continued for a conſiderable time doing all the deeds of Charity that lay in his Power to perform, likewiſe perſwaded others to do the like; ſo that at laſt, ſpent with tedious Studies, nature decayed in him, and he falling ſick, gave up the Ghoſt, Dying *Anno Chriſti* 1274, Aged 53, and was buried in a Stately Sepulchre in the Cathedral.

The Life of Thomas Aquinas.

HE was by Birth an *Italian*, Born in *Naples*, and was brought up in the *Caſſine* Monaſtery in all manner of Learning, eſpecially in the Knowledge of Divine things being very Zealous for the promotion of the Faith of Chriſt; and when he was perfected in the Study of Divinity, he went to *Paris*, where he became very profitable to the Church in Teaching and Inſtructing Youths and Students in Divine Learning. He was always Studious, and was ſeldom ſeen to laugh; but when others were at their Merriment he would be Meditating: Inſomuch that once Supping with King *Lewis* of *France*, he whilſt the reſt were making merry, fell into a deep Meditation, and forgetting himſelf, ſtruck the Table, ſaying, That now the *Manichees* were foiled.

When

When any one offered him promotion, he was wont to say, *I had rather have* Chrysostom's *Commentary upon the Gospel of St.* Matthew. In all his Sermons he framed his Speech to the Peoples Capacities, and hated Vice in any, though he loved their Persons never so well. He dyed as he was going to the Council Summoned at *Lyons, Anno Christi* 1274.

His usual Sayings were these: Of a good Conscience: *That a day will come, when fair dealing shall be found a Jewel; when a good Conscience shall be better than a good Purse; for then the Judge will not be put off with fair Words, nor drawn aside with hope of Reward.* Of spending our time: *Make much of time, especially in that weighty matter of Salvation. O how much would he that now lies frying in Hell, rejoyce, if he might have but the least moment of time, wherein he might get God's favour!* Of Death: *The young Man hath Death at his back, the old Man before his Eyes, and that's the most dangerous Enemy that pursues thee, than that which marches up towards thy Face.* Of Repentance: *Remember that though God promises forgiveness to repentant Sinners, yet he doth not promise that they shall have to morrow to repent in.*

The Life of John Wicklif.

HE was an English Man by Birth, descended of godly Parents, who sent him to *Merton* College in *Oxford*, where he profited in Learning, and in a short time was Divinity Reader in the University, which he so well performed, that he obtained a general Applause from all his Auditors; he was a Man of great Piety, often bewailing the vicious Lives of the Clergy, and greatly inveighed against the Idolatries and Superstitions that were crept into the Church; insomuch that at last he resolved, though at the hazard of his Life, to endeavour some Reformation, by bringing in an Order of Worship, which might come nearer to that which was used by the primitive Christians; whereupon by degrees he tryed the minds of Men to find how they stood affected, by putting many Logical and Metaphysical

taphyſical Queſtions to them; and then venturing farther, he came to argue about the Sacrament, which was then adminiſtred in the Church, far different from the Inſtitution of our bleſſed Saviour and his Holy Apoſtles, by which he ſoon alarm'd the Popiſh Clergy, who, like *Demetrius*, when St. *Paul* preached down the Idols at *Epheſus*, knew that if ſuch matters came to the teſt, they ſhould loſe a great part of their livelyhood; well knowing, that Ignorance was the Mother of the People's Devotion.

Upon his Diſcovery of the Cheats of the Romiſh Clergy, the Monks and Fryers came ſwarming about him, threatning him with grievous puniſhments, if he did not recant all he had ſaid; which he refuſing to do, the Arch-Biſhop ſent for him, and although he learnedly proved out of the Scriptures and the Fathers, what he had ſaid, yet the Archbiſhop deprived him of his Prieſtly Office, and would have condemned him for a Heretick, had not God ſtirred up the King to favour him, as likewiſe *John* Duke of *Lancaſter*, the King's Son, who did it to oppoſe him againſt the Biſhop of *Winchеſter*, in revenge of ſome Affronts he had put upon him: yet ſo far the Biſhops prevailed, that they got leave to Convene *Wicklif* before them in Saint *Paul*'s Church; upon which the Archbiſhop, *Simon Sadbury*, ſent out his Citation for him to appear at a day prefixed; with him came the Duke, the Lord *Piercy*, Marſhal of *England*, and others, encouraging him not to be afraid of his Adverſary. When he came before the Biſhops, the Lord *Piercy* commanded him to ſit down, which the Biſhop of *London* ſtrongly oppoſed, alledging it was both againſt Law and Reaſon, that one being cited to anſwer to ſuch things as were to be laid to his Charge, ſhould ſit before his Ordinary; but the Duke ſeconding *Piercy*, a great Conteſt aroſe, inſomuch that the Multitude without doors hearing of it, threatned the Duke and the Lord *Piercy*, and had they not made their eſcapes they had murthered them, ſo that the Convocation was forced to diſſolve.

For ſome time after, *Wicklif* lived quietly, and by preaching his ſound Doctrine, opened the Eyes of many, inſomuch that he gained a number of Proſelites: but after King *Edward* dyed, and *Richard*, Son to the black Prince, was Crowned

Crowned, the Bishop began to vex him afresh, having drawn up these Articles against him out of his Writings and Sermons.

The Articles against *John Wicklif.*

1. 'That he did affirm the Holy Eucharist after Consecration, is not the real Body and Blood of Jesus Christ, but 'Figuratively.

2. 'That the Church of *Rome* is not the Head of all 'other Churches in the World, nor that *Peter* had any 'more power given him by Christ, than any of the other 'Apostles.

3. 'That the Pope of *Rome* has no more power of the 'Keys than any other Presbyter.

4. 'That the Lords Temporal may lawfully take away 'the Temporalities of the Church-men offending *habitualiter*.

5. 'That the Gospel is of it self a sufficient Rule, both 'of Faith and Manners, without any other Rule.

6. 'That neither the Pope, nor any other Prelate 'ought to have Prisons of their own, wherein to punish 'Offenders.

These with others, they sent to Pope *Gregory*, who not only condemned them as Heretical, but sent over his Bull, which was carried by his Proctor to *Oxford*, forbidding all upon pain of Damnation to hold any Converse with *Wiclif* or his Followers; likewise he sent his Letters to the Bishops to Imprison *Wiclif*, commanding the King and Nobility, not to give any Countenance to his Doctrine.

Encouraged by these Letters, the Bishops were resolved to proceed against him; in order to which, he was brought before the Provincial Council, but in midst of their expectation of Revenge, all their sport was spoyl'd by *Lewis Clifford*, who charged them *in the King's Name, not to proceed to any Definitive Sentence:* whereupon, when they had charged him to preach no more, they dismissed him.

Not long after, the Archbishop, *Wiclif*'s Capital Enemy was Beheaded by the Multitude, *Anno* 1382. *Courtney*

being made Biſhop in his room, he called a Convocation in *Gray-Fryers*, whither *Wicklif* was ſummoned: but in the midſt of the Buſineſs, there happened ſuch a terrible Earthquake, that many of the Suffragans were ſo terrified, that they left the Matter; yet the Archbiſhop ſtayed, and there declared *Wicklif*'s Doctrine Heretical, Erroneous, and Irreligious, and ſo far prevailed with the King, as by his Letters Pattents to deliver him up wholly to their mercy; as likewiſe to ſend his Letters to the Vice-Chancellor of *Oxford*, to Excommunicate him, and make diligent ſearch to apprehend him, and all ſuch as adhered to his Doctrine: of which he having notice, he retired for ſome time, and then returned to his Parſonage of *Lutterworth* in *Lancaſhire*; where, after all the perſecution and malice of his Enemies, he dyed in peace, *Anno Chriſti* 1384. But after his Death many of his Famous Writings were burned by the Popiſh Clergy.

The Life of John Huſs.

HE was a *Bohemian*, born in a Town called *Huſſinets*, near *Prague*; when grown up, he was ſent to the Univerſity of *Prague*, where he became famous for Wit and Learning; at laſt happ'ning on ſome of *Wicklif*'s Books that had 'ſcaped the flames; he ſo far weighed the Contents, that he found them to concord with the Scriptures and primitive Fathers, upon which he began to deteſt Popery.

Having Commenced Batchelor of Arts, he after became Maſter of Arts; at which time, two godly Gentlemen of *Prague* building the Church of *Bethlehem*, Mr. *Huſs* was made Miniſter of the ſame, where he ſo plainly and powerfully preached the Scriptures, that all that heard him greatly profited in ſaving Knowledge, continuing for the ſpace of twelve Years, which Pope *Alexander* the V. hearing and fearing that the knowledge of the Scriptures would make the People abhor his Councils, Decrees, and other Trumpery

Trumpery, which had been thruſt into the Religious Worſhip of the Church; he ſent his Citation for *Huſs* to appear before him at *Rome*: he went not himſelf, but ſent his Proctor, who anſwered to all the Objections that were laid againſt him, and cleared his Innocency; yet the Pope was nothing contented, but Condemned him, though abſent, for a Heretick, and pronounced his Excommunication againſt him; which cauſed King *Wenceſlaus* to baniſh him, yet was he taken into the protection of the Lord of the Soil at *Huſſinets*, and there by his preaching, he ſo diſplayed the wickedneſs of Popery, that he cauſed many to embrace his Doctrine.

When he perceived it convenient, he would likewiſe repair to *Bethlehem*, and there inſtruct his Flock, and exhort them to be ſtedfaſt in the Truth, and not to ſuffer the poyſon of Popery to taint their Souls, telling them, That only for their owning the Name of our bleſſed Lord and Saviour, it could not be diſtinguiſhed from the Heathen Idolatries.

Whilſt theſe things were doing, Pope *Alexander* dyed, upon which the Cardinals went about chuſing another; inſomuch, that dividing themſelves into Factions, they choſe three; to reconcile which, a Council was called at *Conſtance*, whither all the Biſhops reſorting, *Huſs* was ſummoned before them, who, upon Letters of the King's ſafe Conduct, freely went, reſolving to face his Enemies, and not doubting if he could be heard, but to put his Accuſers to ſhame and confuſion: with him went ſeveral of the *Bohemian* Nobility, and by the way he ſet up ſeveral publick Writings, ſignifying his Departure, and upon what occaſion he went.

When he came to *Norimberg*, the Citizens came flocking about him, and prevailed with him to inſtruct them, which he did from noon till evening, inſtructing ſome, and confounding others in their Arguments, that went to oppoſe him. One thing is very obſervable, as one *Staviſlaus Zamoma*, a *Bohemian*, who was his greateſt Accuſer, was on his way to *Conſtance*, he was ſmote by the Hand of God, and dyed by the way of an Impoſthume.

When he came to *Conſtance*, he was ſent for to appear

before the Council, to give an account of his Doctrine which he chearfully did; telling them, *He came for no other end:* but forſamuch as all the Council was not yet come, *he deſired it might be deferred, but if they would oblige him to it then, he was ready, not doubting but Chriſt would ſtrengthen him to do it, nor did he fear to ſuffer Death for the ſake of his great Maſter.* After they had Examined him to ſome Particulars, and found how prompt he was to anſwer all their Objections, they thought it not beſt to meddle further at that time; but contrary to his Letter of ſafe Conduct, ſent him to a nafty Priſon, by reaſon of the noiſomeneſs of which, he fell ſick, and was in great danger of his Life.

During his being in Priſon, they drew up ſome Articles of their own Invention, and procured Villains to teſtifie the ſame; which he hearing, was greatly grieved, and thereupon moved, That ſeeing he could not be there himſelf, he might have an Advocate, but that was utterly denied him, and he removed by Order of the Biſhop of *Conſtance*, to the other ſide the *Rhine*, into a ſtrong Caſtle.

The *Bohemian* Lords hearing of this hard uſage towards Mr. *Huſs*, were greatly grieved, and thereupon petitioned the Council to have regard to the honour of their King, who had granted *Huſs* his Letters of ſafe Conduct; for that if they were ſo ſuffered to be broken, it would redound greatly to the diſgrace, not only of the King, but the Kingdom of *Bohemia*; therefore they deſired he might be ſet at liberty, and ſuffered to plead for himſelf: but this nothing prevailed with the proud Prelates, but rather encreaſed their Malice towards him, for thoſe that were to be his Judges in his abſence, heard all his Accuſers, and ſometimes prompted them when they were out; yet at laſt they conſented to bring him to his Tryal, though had it not been for the Emperor, they had proceeded to have paſſed Sentence without hearing him one word.

The day he was brought before them, there happened ſuch an Eclipſe of the Sun, the like had not been known in many Ages: when he was come into their preſence, they fell to hiſſing and ſhouting, that his Defence could not be

be heard, though he often prayed for ſilence; ſome of them all the while railing at him, and reviling him, on purpoſe that he might not be heard; and when they perceived they could make nothing againſt him out of his Doctrine, they brought falſe Witneſſes that he ſhould ſpeak Treaſonable Words againſt the Emperour; but that was confuted by a Lord then preſent: yet they reſolved upon taking away his Life; which he perceiving, *Appealed to the Pope, and from him to Chriſt*; for which they greatly derided him, not permitting him to ſpeak for himſelf, altho' he beſought them with Tears *to ſhew him what Errors he maintained, for that if there were any thing in his Doctrine diſconſonant to the Word of God, he would willingly confeſs his Error*: but nothing leſs than his Life would ſatisfie their Revenge, whereupon they proceeded to Degrade him, and afterwards condemned him. Upon which he kneeling down, prayed to God to turn their Hearts, ſaying, *Lord Jeſus Chriſt forgive my Enemies, by whom thou knoweſt I am falſly Accuſed; forgive them, I beſeech thee, for thy great mercies ſake.* In Degrading him they were ſo cruel as to cut the skin from off the Crown of his Head, with Shears, and to diſannul the Emperour's Letters of ſafe Conduct, they made a Decrée, That no Faith ſhould be kept with Hereticks.

After which, they prepared for his Execution, and put a Cap upon his Head, painted with Devils; the which he joyfully put on, ſaying, *That ſince his Lord and Maſter wore for his ſake a Crown of Thorns, he would not diſdain for his ſake to wear that Cap*: when he had put it upon his Head, a Biſhop ſtanding by, ſaid, *Now we commit thy Soul to the Devil*; but *Huſs* lifting up his Hands and Eyes to Heaven, ſaid, *Into thy hands Lord Jeſus I commend my Spirit, which thou haſt redeemed with thy moſt precious Blood.* Then they burnt his Books, at which he with a joyful Countenance ſaid to the People, *Think not good People that I dye for any Hereſie or Error, but through the hatred and malice of mine Adverſaries.*

As he lifted up his Face in prayer, the Cap fell off, whereupon a Soldier put it on again, ſaying, *he ſhould burn with his Maſters the Devils whom he had ſerved.* Then riſing up, ſaid, *Lord Jeſus aſſiſt and help me, that with a conſtant and patient mind, by thy moſt gracious help, I may bear and ſuffer this Ignominious Death,*

whereunto I am Condemned, for the preaching thy most holy Gospel.

As they were binding him to the Stake with a Chain, he said with a merry Countenance, *That he would embrace that Chain for Christ's sake, who for his sake had been bound with a far worse.*

When the fire was kindled, he began to sing with a loud Voice, *Jesus Christ, the Son of the living God, have mercy upon me:* the which, after he had repeated three times, the flame stopped his Breath; his Heart being afterwards found, they roasted it upon a stake, and gathering up his Ashes, they cast them into the *Rhine*. He suffered Martyrdom, *Anno Christi*, 1415.

One thing more is very Remarkable, *viz.* He told them at his Death, That within a hundred Years, out of those Goose Ashes (his Name in the *Bohemian* Language, signifying a Goose) should spring a Swan in *Germany*, whose singing would affright all those Vultures: which was exactly verified in *Luther*; yet God delayed not to revenge the Death of this good Man, for he soonafter raised up *Ziska*, maintaining War against the Emperour *Sigismund*, destroyed a thousand Popish Monasteries.

The Life of Hierom *of* Prague.

Hierom was a *Bohemian*, a Man famous for Learning, and in his younger years a great detester of Popish Superstitions, being admired of all Men for great Wisdom, which was evidently manifested in several Disputations: When he heard, that notwithstanding the Letters of safe Conduct, *John Huss* was Burnt, he was resolved more openly to maintain the Cause of his Lord and Master, Christ Jesus; and thereupon he went to *Constance*, whilst the Council was sitting, from whence he retiring to *Iberling*, and sent to *Sigismund* for Letters of safe Conduct, but he refused to grant his request; yet he was so far from being daunted, that he wrote a Letter, and set it up upon the Gate

Gate of the City, intimating, That he would, if sent for, come freely to *Constance*, and before the Council make it appear, That he neither preached nor maintained any Error or Heresie, as it had been falsely suggested by scandalous Persons: but having no Answer to what he had Written, he, by the perswasion of his Friends, returned towards *Bohemia*; but by the way was Apprehended and carried bound to *Constance*, where, being presented before the Bishops, they charged him with running away, being Cited; to which he Answered, *That it was because he could get no safe Conduct, neither from the Emperour, nor them; nor did he know of any Citation, the which had he done, he would have appeared, though he had been in his own Country.*

Then they began to charge him with several Errors in his Doctrine; to which he Answered, *That he was ready to Answer whatever could be Objected against him, and that he would Justifie what he had Taught*: whereupon they cryed out, *Let him be burned*, and the Officers were ordered to carry him to Prison, where the Bishop of *Rigen* caused Chains to be put about his Neck and Hands, and that he should hang in a great pair of Stocks, by the Hands and Feet, where he continued eleven days, without touching the ground, being only fed with Bread and Water, nor would they take him thence, notwithstanding his Sickness, till they had compelled him to subscribe, That *John Huss* was justly put to Death; the which, to be somewhat eased of his Torments, he did, though with great regret, much bewailing himself for it afterwards.

Within a while they sent for him to Examine him in private, but he refused to answer, unless in publick, well knowing that they did it to ensnare him; to which they consented, well hoping he would confirm his Recantation, in relation to the death of *Huss*, but were therein greatly mistaken, for he not only confounded the Testimony of such as they had suborned, but maintained the Doctrine of *John Huss*, to be according to the Word of God, and that whatever *Huss* and *Wicklif* had written against the Enormities of the Church of *Rome*, was true, and that he would firmly keep and defend their Opinions, to the last; much lamenting that ever he consented to sign

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the juſtneſs of *Huſs*'s Death, who, he ſaid, *dyed wrongfully, being baſely Murthered by the Enemies of Chriſt, and his holy Goſpel.*

This ſo enraged the Popiſh Clergy, that they immediately paſſed Sentence upon him, after which, they put a paper about him, painted with red Devils, to make him odious to the People; as likewiſe a paper Miter on his Head, which he took very patiently, ſaying, *Our Lord Jeſus Chriſt, when he ſuffered Death for me, did wear a Crown of Thorns upon his Head, and for his ſake I will wear this Cap.*

As he went to the place of Execution, he ſung Pſalms, and coming to the place where *John Huſs* was burned, he upon his Knees put up his Prayers to Heaven; after a while they bound him to the Image of *John Huſs*, carved in Wood, which they had ſet up inſtead of a Stake, and there with admirable patience he ſuſtained the fury of the flames; when at the giving up the Ghoſt, he with an audible Voice ſaid,

This Soul of mine in flames of fire ſet free,
O! Chriſt my Saviour, now I offer thee.

The Life of Martin Luther.

HE was born at a Town in the Earldom of *Manſfeld*, called *Iſleben*, of honourable Parentage.

At years of diſcretion, he was ſent to *Magdeburgh*, where in the Free-School he profited in Learning, and was taught to expound the Apoſtles Creed, and make uſe of the Fathers, the reading of whoſe Works he greatly affected; having ſtaid there a-while, he went to the Univerſity of *Erford*, where in a ſhort time he ſo profited in his Studies, that the whole Univerſity admired his Wit and Learning.

At twenty years of Age, he was Maſter of Arts, and Profeſſor of Phyſick, and ſtudied the Law; but none of theſe agreed with his temper; whereupon he rejecting the former,

former, bent his mind wholly upon studying Divine Things, and to be the more retired from worldly Business, he entered into the College of the *Augustine* Monks, where he continued some time very zealous for the Romish Religion; but within a while he began to dislike the Errors that had crept into that Church, plainly perceiving, that Religion was for the most part composed of Traditions, as the Ordinances of Councils and Decrees, the which were altogether disconsonant to the Word of God, so that by excessive grief for the Apostate state of the Romish Church, he fell sick and almost despaired of recovery; when an old Priest came to him, *and bid him be of good comfort, for that his Disease was not Mortal, but that God would raise him up to be a Comfort to many others*: the same Priest also discoursed concerning Justification by Faith, and explained to him the Articles of the Creed; after that sickness he was made Presbyter, and went to the University of *Wittenberg*, where, after he had continued for the space of three years, and gained great Commendation, he was by his Convent sent to *Rome*; but beholding their dissolute living, and wicked practices there used, he grew into a greater dislike of that Religion; for there he heard Strumpets at the Communion Table boast of their Wickedness, and heard others concerning the Bread and Wine, scoffingly say, *Bread thou art, and Bread thou shalt remain; and Wine thou art, and Wine thou shalt remain*; which made him imagine the Church stood in great need of Reformation: however, he was at his return made Doctor of Divinity and preached before the Elector of *Saxony*, who heard him with great gladness, and much admired his Eloquence and Learning.

Then he began to explain the Epistle to the *Romans*, and many of the Psalms of *David*, and began quite to decline the Superstitions of the Romish Church, so that when one *John Tecelius* coming from *Rome*, brought the Pope's Indulgences into *Germany*, perswading the People that they were of such a sin-purging Quality, that whatever sins they committed, if they could purchase one of them, they should have them remitted: this wicked Impostor so stirs the Zeal of *Luther*, that he wrote against his Indulgencies, laying

laying open the Cheat to the World, which so enraged the Indulgence Merchant, that he bitterly exclaimed against him, and getting many of his Books, he burned them; whereupon he once more wrote against his Trumpery; at what time many Divines in the University took part with *Luther* in what he did, and now he began to preach his Doctrine of Reformation openly, defending it against the *Augustin* Fryars, at *Heidleburg*, he being honourably entertained by them of *Worstburg* and *Volfgang*, the Count Palatine there; he drew many to partake with him in his Opinion, of which the Emperour *Maximillian* having notice, sent to advertize the Pope, and to bid him take timely care for the Extirpating the New Opinions, that were lately sprung up, and whatsoever measures he should take, he would see them put in Execution throughout the Empire.

Upon receipt of the Emperor's Letters, Pope *Leo* holding the Papacy, cited *Luther* to appear before the Council of Cardinals at *Rome*, and signified as much to Cardinal *Cajetan* his Legate, whereupon the Cardinal going to *Ausburgh*, and finding *Luther*, desired the Emperor to set a Guard upon him, in order to carry him to *Rome*, unless he would speedily recant; but his request was not fulfilled.

The Pope likewise wrote a Letter to the Elector of *Saxony* against *Luther*, to forbid him to entertain him within his Dukedom, and that if he took him within his Jurisdiction, he should send him to *Rome*, there to be condemned or acquitted; but the Elector gave little heed to the Pope's Letter, though he threatned him if he complied not: but when he perceived these Projects fail, he sent to the Master of the *Augustine* Monks, to see if he could prevail with him to return to his former Obedience, and renounce his later Opinion; but this proved also ineffectual.

Luther desirous to prove his Doctrine, made earnest suit that he might appear before competent Judges, in his own Country, and not at *Rome*, where he was assured to find his Judges his Enemies. In his behalf the University of *Wintenberg* wrote to the Pope, giving an account of his great

Great Learning, Doctrine, and pious course of Life, desiring that he might be heard in *Germany*; in fine, Prince *Frederick* of *Saxony* prevailed with the Pope's Legate, that he consented that *Luther* should be heard at *Ausburg*, at what time the *Bohemians* sent a Book to him, which was written by *John Huss*, desiring him to persevere in what he had begun.

Then *Erasmus* was solicited to write against him; but he declined it, although a Bishoprick was proffered him, saying, *He had learned more out of one page of* Luther's *Book, than of the large Volume of* Thomas Aquinas.

Luther being now cited to appear before the Pope's Legate at *Ausburg*, procured the Emperor's Letters of safe Conduct, when coming into the Legate's presence, after Questions asked, and Objections made, he not only justified his Doctrine, but offered to maintain it by Disputation or Writing; but the Cardinal being much offended at his offer, would not permit him to be brought any more, so that having waited six days, he departed home; but the Cardinal wrote to the Duke of *Saxony*, that as he loved his Honour and Safety, he would expel him his Dominions; This Letter the Duke sent to *Luther*, who wrote back to the Legate, That rather than he would any ways endanger his Prince, he would retire into what part of the World the Lord would please to lead him; but the University of *Wittenberg* wrote to the Duke, desiring him to take him into his Protection, and not suffer Innocency to be oppressed by Force, and that if *Luther* had preached or did maintain any Error, he might be fairly Convicted of the same: Upon which the Duke began to take his part, and sent word to the Cardinal, That *Luther* having been at *Ausburg*, he had performed his promise, and could do no more in that Affair.

After the Death of *Maximilian*, and Coronation of *Charles*, the Pope sent to the Duke of *Saxony*, requesting him to cause *Luther*'s Books to be burnt, and see *Luther* either executed in *Saxony*, or send him guarded to *Rome*: to which the Duke replyed, That he was ready to yield Obedience to the Pope, but could not send *Luther* to him before his Cause was heard before the Emperor, and Con-

Convicted of some Error, and then if he recanted not, he should find no favour at his Hands.

Then a Disputation was held between *Luther* and one *Eccius*, at *Lipsick*, wherein the former prevailed, and his Doctrine so spread it self, that the Fryers and Monks fearing to be unhiv'd, sent to the Pope to charge him with neglecting the Church, by giving himself to pleasures: in the mean time the Doctrine of *Luther* spread, even in the very heart of *Germany*; upon which the Pope began to bestir himself, by sending his Bull against him; in which he Excommunicated, not only him but his partakers, commanding all to apprehend him, and bring him to *Rome*, and that his Books should be burned, which *Luther* hearing, burnt the Pope's Bull, with several Decrees and Councils.

Not long after, the Emperor coming into *Germany*, the Duke of *Saxony* so far prevailed with him, that he was content to hear him openly in the Dyet; of which *Luther* having notice, rejoyced, though some of his Friends perswaded him from going, saying, That the Publick Faith would be broken, as it was with *John Huss*; whereupon he told them, *That such Discouragements were cast in his way by Satan, who knew that his Profession of the Truth in such a Noble Place would be a means to shake his Kingdom*; adding, *That if he knew there were as many Devils in* Worms *as there were Tiles upon the Houses, yet he would go thither.*

Being arrived at *Worms*, some of the Popish Clergy went to perswade the Emperor to apprehend him, and commit him to Prison; but he would by no means hearken to their wicked Counsel, alledging, That the Publick Faith ought not to be broken: the next day he presented himself before the Council, the Emperor being present, where one *Eccius* a Lawyer, at the Command of the Emperor made a Speech, in which he demanded of *Luther*, *That he would retract his Works and Doctrine*; telling him, *That it was the Emperor's pleasure, that he should, and if he refused it, he must expect his displeasure.* To which he replyed, *As to my Books, some of them tend to Faith, and to these my Adversaries give an ample Testimony; others are against the Pope and his Doctrine, the which should I revoke, I should confirm his Ty-*

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ranny, and some of them are against private men, who defend the Pope's Causes, against whom I must confess I have been somewhat too sharp, yet I cannot revoke them, unless I will set open a Gap for the Impudence of many.

This Answer nothing pleased the Emperor, who would be satisfied with nothing but *Luther's* Recantation, nor would he suffer him to defend his Doctrine by Scripture and other warrantable Arguments, though he earnestly desired it, telling the Emperor, *That unless he could satisfie his Conscience that his Doctrine was false, he could by no means recant it*; whereupon he was ordered to depart the Council, and the next day the Emperor sent his Letters to the Princes, that he was resolved to proscribe *Luther* and all his Accomplices, upon which they were divided, and those of the most Noble amongst them, alledging that *Luther* was was not rashly to be condemned, for the Emperour was young, and in matters of Religion altogether guided by the Popish Clergy.

The next day the Bishop of *Trevers* sent for *Luther*, and used many Arguments to perswade him to a Recantation; acquainting him, that if he refused, it was the Emperor's purpose to banish him: to whom *Luther* reply'd, *That he took it as a favour, that so great a Prince would put himself to so much trouble for so mean a Person as he was*; after that one *Vaus* a Lawyer came from the Emperor to perswade him to recant; but he not consenting, the Emperour sent to him to depart home, and give him twelve days so to do, after the end of which he proscribed him; whereupon Prince *Frederick* appointed some of his most trusty Nobles to convey him secretly to *Wartsburg*, where he continued ten Months, notwithstanding diligent search was made for him, and great summs of money offered: nay, his Enemies employed Wizzards and Witches to use their Art to find out his Abode, but in vain; at the end of ten Months he returned to *Wintenber*, where he was most joyfully received by the University; from whence he sent Letters to Prince *Frederick* to excuse himself for leaving *Wartsburg* without his knowledge, telling him, *That it was God's Cause he undertook, and that God would protect him from the rage of his Enemies.*

A while after he printed the New Testament which he had

had Translated into the *German* Tongue at *Wartsburg*; which place he called his *Patmos*; which did not a little displease King *Henry* the Eighth of *England*, and *George* Duke of *Saxony*.

About this time one *Thomas Maurcer* wrote a Fanatick Book against his Doctrine, and perswaded the Boors to Rebel; who being perswaded by him to throw off all Obedience to their Princes, took Arms in great numbers, against which unlawful proceedings, *Luther* wrote several Treatises, perswading them to yield Obedience to their Princes, shewing them how disconsonant such practices were to the Word of God; but when this prevailed not, the Princes drew out their Forces, and with more Convincing Arguments taught them Obedience. For coming to a Battel, above five thousand four hundred were slain, and their seditious Ringleaders *Maurcer* and *Pestifer* taken, the former being put upon the Rack to confess his Accomplices, cryed out grievously, when as Prince *George* of *Saxony* bid him *think upon the slaughter of the Poor wretches, who seduced by him, fell in battel the day before*; whereupon he laughing out-right said, *they would be seduced*: in fine, he and his Companion with some others were beheaded; but so ended not the War, which was called the War of the Clowns, for before the Rebellion was suppressed about fifty thousand were slain.

A while after *Luther* married against the Will of most of his Friends, tho' *Melanction* Commended him for so doing, saying, There was more then ordinary Causes that induced him to it. But within a short time *Luther* fell sick with Congealing of Blood, but a while after, recovered his Sickness; it seemed to him that the noise of a tempestuous Sea was beating at his Ears, the which he said *if it did not cease he should dye*, and no sooner did the noise come within his Head but he fell down as dead; but means being used he came again to himself, and this he took as a Temptation of Satan; and upon such occasions he was wont to repeat the words of our Saviour: *Be of good Comfort for I have overcome the World*: And would often say, That a man would go upon his Knees to *Jerusalem* to fetch such a Sentence.

In the year 1523, a Dyet was held at *Norimberg* where the Edict

Edict of *Worms* made void; upon which the Pope's Legate complained grievously saying, *That since the Publication of the Edict neither* Luther *nor any of his Accomplices had been punished.* To which the Princes answered, *That since the Pope and his Clergy had neglected Reformation in the Church*, Germany *had been greatly enlightned by the Sermons of* Luther, *and that if they should go about to punish him, the People would think they went about to extinguish the Light of the Gospel, the better to obscure those manifest Vices that could be no longer hid; and that such Proceedings would raise up great Tumults.* The *Romanists* seeing this, resolved to bribe him into silence, but in vain: a while after *Luther* being summoned to *Ausburg*, he there made a Confession of his Faith in seventeen Articles, to the great Satisfaction of most that heard him.

In the year 1545. a notorious Lye was Printed in *Italy* about *Luther's* Death, which was, that when he saw he must dye, he requested his Body might be laid upon the Altar and worshipped; but when his Body was laid in the Grave, such a terrible Earthquake happened, as if the Foundation of the Earth was loosened; when the People looking up, beheld he Host hovering in the Air, the which they took and laid upon the Altar; when the night following a loud noise and rattling was heard more terrible then the former, which terrified all the City, and in the Morning his Sepulcher being opened, they found neither Body, Bones nor Cloaths, but such a stink of Brimstone as overcame all the standers by, and almost choaked those that opened it. This Lye coming into *Germany* *Luther* read it, and subscribed it with his own hand; shewing the Malice and Folly of the Pope and his Agents. A while after he was sent for by the Counts of *Mansfeld*, to Compose a difference about the Borders of their Countries, and Inheritances; but not being accustomed to such affairs, he took with him *Melanthone* and others, and was by the Counts received upon the Borders with a hundred Horse; where, after he had settled the Temporal Affairs, he fell to Exhorting the people, and Administred the Sacrament to many whom he thought fit Persons to receive it.

Within a while he fell sick, and grew exceeding weak, yet putting his trust in God he supported himself to Com-

fort his Friends beyond measure; insomuch that the day before his Death, he dined and supped with *Melanthone* and the rest of his Accomplices: but after Supper his Pain increasing, he retired to pray, and then went to Bed and slept till Midnight; but being awakened by the Pain, and perceiving his Life near at an end, he called his Friends about him, and said, *I pray God to preserve the Doctrine of the Gospel amongst us, for the Pope and the Council of* Trent *have grievous things in hand.* After which, he Prayed, and earnestly desired of God that he would defend his Church against the Pope, and all his Adherents.

When he was about to dye, *Justus Jonas* and *Celius*, bid him be constant and persevere in the Faith he had taught and held to the last: to which he answered, *yea*, and soon after gave up the Ghost, dying *Anno Christi*, 1546. he was a man of great Temperance and Abstenence; oftentimes had the Papists hired Ruffians to kill him, but they had never the Power to do it; the Devil one time appeared to him (as he was walking in his Garden) in the shape of a huge Boar, but he so flouted him, that he soon vanish'd. He was wont to say, God would give Peace to *Germany* during his Life, but woe to them that should Live after him: about four years after his Death his Wife falling out of a Waggon, so bruised her self, that she dyed within six days, to the great Grief of all good People.

The Life of Zuinglius.

HE was a *Switzer*, and by his Parents educated in Learning, and kept to the studying of sacred Books, that at ten years old he went to *Basil*, from whence he departed to *Berne*, where he was instructed under *Henry Lupulus*, a famous Divine. After going to *Vienna*, he Commenced Master of Art, and gave his mind much to the study of the Scriptures, that he could readily expound many of the difficult places; then began he to think upon the Doctrine

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of Reformation, which, having well weighed, he plainly perceived, it agreed in all Points with the Holy Scriptures: Whereupon he Preached against the Corruptness of the times, and Licentious living of the *Romish* Clergy, laying open their wicked Practices and Idolatrous Worship, withdrawing many from the *Romish* to the Reformed Religion, that within a while he grew so Famous, that he was Pastor of a Church, called *Our Lord's Hermitage*; there he Preached against the Worship of Images, and other abominable Ceremonies, in the *Romish* Church.

A year after, a *Franciscan* Fryer, sent by the Pope to sell Indulgences, came into those parts, whom *Zuinglius* greatly opposed, plainly proving him to be an Impostor and Deceiver of the People; insomuch that he persuaded the People to keep him out of *Zurick*: upon which the Indulgence-Merchant trotted to *Badena*, where he exposed his Trumpery to sale, and often would fall into a fit of Bawling; *Behold they flye, behold they flye*; meaning the Souls that were delivered out of Purgatory by his Indulgences.

Anno Christi 1520. the Senate of *Zurick* at the instance of *Zuinglius*, commanded the Reformed Ministers to Preach freely, and frame their Doctrine according to Scripture, and not to any Traditions: at which the Bishop of *Constance* was greatly troubled, and desired that the Faith might be continued according to the Church of *Rome*, till such time as a Council could be called: But *Zuinglius* defended them, and the Magistrates of *Zurick* called a Synod, desiring the Bishop either to come, or send his Doctors; whereupon he sent his Chaplain: but he not being able to prove any thing Erroneous, in the Doctrine of *Zuinglius*, made an Exception against the Synod, and departed. So that the Senators at the request of *Zuinglius*, not only confirmed the Preaching Minister, but also restrained the Monasteries, only allowing the Monks and Friers a Competency; they imployed the Over-plus to Charitable uses, and commanded that all Images in Churches should be taken down, and burnt, which was done accordingly; likewise the Mass to be abolished, and the Lord's Supper to be administred as it was wont in the primitive Churches; they also forbid Procession, and removed the

Martyrs Tombs, to prevent the Peoples worshipping them; whereupon a Notary belonging to the Council stood up, and Complained that they had taken away the Antient Worship of the *Romish* Church: upon which a Dispute arose between him and *Zuinglius*, about the Administration of the Sacrament, and many Arguments used on both sides, so that it was put off to a further Hearing: during which, *Zuinglius* dreamed, that he being Non-plussed and sitting down, a Heavenly Messenger stood by him, and *said, O thou Sluggard! why dost thou not answer him out of the* 12. *of Exodus?* At which he awaking, immediately started up, and taking his Bible, he found, *this is the Passover of the Lord.* Which Text he afterwards opposing against his Adversary, not only confounded him, but highly satisfied the whole Assembly, insomuch that the next Sacrament-day most of the Inhabitants of *Zurick* were present.

A while after *Eccius* the Popish Law-giver sent to the Embassador of *Zurick*, to Complain against *Zuinglius*; which he understanding, wrote an Apology to the Embassador, wherein he declared: *That if Eccius could lay any thing of Heresie to his Charge, as he pretended, he would at all times be ready to Vindicate himself by the Word of God, and that he would Dispute with him, by writting, or word of Mouth.* To which *Eccius* writ a Reply, desiring the Dispute, and appointed the place to be either at *Lucerna* or *Baden*; but *Zuinglius* answered, He would not venture his Person at those places, by reason he had been condemned there as an Heretick; but if he would come to *Zurick* he would freely Dispute with him: the Senators of *Zurick* sent to him likewise, to come thither upon the publick Faith; but he refused, accusing *Oecolampadius* also: A while after, the twelve Cantons resolved it was necessary they should meet at *Zurick*, which *Eccius* and *Oecolampadius* did accordingly: Whereupon the Dispute was held between them, but came to no Perfection; so that nine of the Cantons concluded that *Zuinglius* and his Accomplices should be Excommunicated, but proceeded not to Sentence.

A Twelve-month after, another Dispute was held at *Bern*, which the Popish Cantons opposed, but it notwithstanding went on; after which it was decreed, That the Mass,

Mass, Altars, Images, and other superstitious Trumpery should be abolished; and that Divine Service should be continued according to the Word of God, and they wrote the day and year of their abolishing Popery upon a Pillar set up for that purpose, in Letters of Gold, that it might remain as a *Memento* to Posterity: the like was Effected at *Basil.*

About this time a Sect of Anti-Baptists began to spread their Erroneous Opinions, and preach against the Baptism of Infants, baptizing themselves anew: against these *Zuinglius* opposed himself; wherefore they began to rail and asperse him with Lies and Calumnies, insomuch that the Senate taking notice of it, some of them were Imprisoned, and others Proscribed, of which three or four were put to Death.

The Monks and Friers being cast out of their Cells and Monasteries, at the Procurement of *Zuinglius*, sought to take his Life, laying Ambushments for him, so that the Senators appointed him a Guard.

Anno Christi, 1531. they of *Zurick* and *Bern* agreed to stop the coming of Provision to the three Cities of the Popish Cantons, which caused them to take Arms, and coming into the Territories of *Zurick* before they were expected, they set upon a Garrison of One Thousand men, who sent to the City for Aid; upon which Forces were Levied, in the Head of which *Zuinglius* advanced, for fear any should charge him with Cowardize, though he had been a great dissuader from cutting off the Provision; but the *Zuricks* coming to the Top of the Hill, and perceiving their men fighting and in Danger, they encouraged each other, and ran down the Hill, at the bottom of which the Passage was so straight, that they could go but two abreast, upon which being met before they could range themselves in Battel; the Popish Cantoniers fell upon them that were foremost, and put them to the Rout, killing many of them; *Zuinglius* being amongst those that advanced, was thrice overthrown, and still got up again; but being the fourth time run in with a Spear, he fell down upon his Knees and said; *Will, they can kill the Body, but cannot kill the Soul.*

When the Soldiers came to ſtrip the ſlain, *Zuinglius* was found alive, lying upon his Back with his eyes up to Heaven; whereupon they asked him if he would have a Prieſt to Confeſs him; to which he anſwered, No; they then bid him, call upon the *Virgin Mary*, which he refuſing, they thruſt him in with a Sword, and ſo expired without fetching a Groan: as ſoon as they knew it to be him, they cut his Body in four pieces and burnt it, the next day his Heart was found unperiſhed by the Fire, tho' the reſt of his Body was conſumed.

Before this Battel a Comet appeared, which he ſaid *Prognoſticated his Death*; and declared it openly in his Sermons, Fourteen days before he fell in Battel: He was a Man of great Courage, full of Meekneſs, Liberal to the Poor, and Learned in all the ſtudies that Age was capable of, he was ſlain in the year 1531.

The Life of Oecolampadius.

HE was born at *Winſperg*, of rich and religious Parents, and was well Educated, and deſign'd for a Merchant: but his Parents minds altering they ſent him at Twelve years of age to *Heidleberg*, where he was Batchelor of Arts: then he commenc'd Maſter of Arts: and went to *Bononia* to Study the Law; but the *Italian* Air not agreeing with him, he returned to *Heidleburg*, and ſtudied Divinity.

Then he was choſe Tutor, to the Sons of *Philip* Prince Elector Palatine; but being weary of a Court Life, he returned to Study Divinity: and to fit himſelf for the Miniſterial Function, he applied himſelf to Study the Greek and Hebrew. Being thus qualified, he was choſe preacher at *Baſil*, and commenc'd Doctor of Divinity; *Eraſmus* being ready to print his Annotations on the New Teſtament, choſe him to be aſſiſtant, and acknowledg'd he was very uſeful in that great Work.

Soon after, the Senate of *Baſil* choſe him Profeſſor in Divinity,

Divinity, where he read on the Prophet *Isaiah*; and afterwards was called to a Paſtoral Charge, to the great regret of the Popiſh party: he cauſed many Infants to be baptized in the Dutch Tongue, and Adminiſtred the Lords Supper in both kinds, by the Conſent of the Magiſtrates. He Confuted by Scripture the Sacrifice of the Maſs, Purgatory, and other Popiſh Traditions; he was very Inſtrumental in reforming *Baſil*, by cauſing their Wooden Idols to be burnt, and brought the Popiſh Prieſts under the cenſure of Excommunication.

Not long after, he went to *Ulm*, and wrought a great Reformation there; but at length returned to *Baſil*, where he ſpent the remainder of his days in preaching, writing, and viſiting the Sick: at laſt an Ulcer broke out in his *Os Sacrum*, that he was forc'd to keep his Bed; and though all means was uſed for his cure, he told 'em his Diſeaſe was Mortal, and ſaid, *I ſhall be preſently with the Lord*, then putting his hand to his heart, ſaid, *Here is abundance of Light*: next morning he repeated the 51 *Pſalm*, and preſently after ſaid, *O Chriſt ſave me*, and ſo fell aſleep in the Lord, *Anno* 1531. aged 51.

The Life of John Frith.

HE was born at *Weſtrum* in *Kent*, and brought up by his Parents to Learning, that he became excellently skilled in the Latin and Greek Tongues; then going to *Cambridge*, he met with *William Tyndal*, of whom he learned many things conducing to ſaving Knowledge; but by publiſhing his Opinion, he fell into the diſpleaſure of Cardinal *Woolſey*, who, notwithſtanding his favouring him before, cauſed him with others to be put into a dark Priſon or Cave, where ſalt-Fiſh was wont to be kept, the ſmell of which ſo annoyed them, that ſome dyed; but in a ſhort time *Frith* making Friends to the Cardinal, he was ſet at Liberty, and to avoid the Storm that then threatned

the Profeſſors of the Goſpel, went beyond Sea, where ſtaying two years, he returned to *England*, coming to *Reading*, he was taken up as a Vagabond, impriſoned, and put in the Stocks, till ſuch time as he ſent for the School-Maſter of the Town, who finding him to be a man of great Learning, procured his Enlargement.

A while after, Sir *Thomas Moor* being Chancellor, and hearing of his Return, offered a large ſumm of Money to any that could apprehend him: upon which a Taylor, one of his former Acquaintance, betrayed him, under pretence of concealing him: being apprehended, he was committed to the Tower, where he was viſited by *Gardiner* Biſhop of *Winchester*, and Sir *Thomas Moor*, who perſuaded him to recant his Opinions; but he abſolutely refuſed, plainly ſhewing them, that what he held or had preached, was according to the Word of God: he diſputed with Sir *Thomas Moor*, by Writing, and Word of Mouth, uſing ſuch convincing Arguments, that ſo far wrought upon Archbiſhop *Cranmer*, that he confeſſed he took his firſt Light of Reformation from Mr. *Frith*.

At the Inſtigation of one of the King's Chaplains, ſet on by *Gardiner*, he was ordered to be heard before the Archbiſhop and the Lord *Cromwel*, who very unwillingly undertook the Charge, being both Favourers of the Reformed Religion; but at laſt by the King's Order, the Commiſſioners ſat at *Croydon*, whither Mr. *Frith* was brought by one of the Biſhop's Gentlemen, and his Porter; who by the way counſelled him to run away from them, but he refuſed, ſaying, *That if they went away and left him alone, he would come to* Craydon *himſelf, and appear before the Biſhop.* The next Morning he was brought before the Commiſſioners, where he ſo well defended his Opinions by proof of Scripture and Fathers, that all that heard him admired his quick Apprehenſion; ſo well he quoted *Auguſtin* that Dr. *Heath* whiſpering the Archbiſhop, told him his Allegations out of *Auguſtin* could not be denied; after all, he was delivered to *Stokeſly*, Biſhop of *London*, who calling him into his Conſiſtory, without any regard to the Scriptures, *Auguſtin*, or any of the Fathers, condemned him to be burnt as an Heretick.

When

When he came into *Smithfield*, he with an undaunted, Courage went to the Stake, no sooner fastned, but the fire was kindled; he continued till the last with such Constancy and Patience, that many were converted and began to pray to God to receive his Soul; but *Dr. Cook* forbidding them, saying, *They ought to pray for him no more than they would for a Dog*; which uncharitable Expression made many blame him.

He suffered Martydom *Anno Christi*, 1531. he wrote many Treatises, some were burnt during the Reigns of King *Henry* the Eighth, and Queen *Mary*, and some were saved by Providence; for on Midsummer Eve, *Anno* 1626. a Cod-Fish being brought into *Cambridge* Market, when it was cut up, these Writtings of *John Frith* were found in its Belly, wrapped in Canvas, which were afterwards Printed, to the rejoycing of all good Christians, *viz.*

A Preparation for Death.
A Preparation to the Cross.
The Treasure of Knowledge.
A Mirror to know your self.
A Brief Instruction to teach one willingly to dye, and not to fear Death.

Which Treatises, preserv'd by such a special Providence, have no doubt prov'd very useful.

The Life of Thomas Bilney.

HE was Born in *England*, and Educated at *Cambridge*, was Fellow of *Trinity* Hall, and Commenc'd Batchelor of both Laws; but following Divinity, he was in Love with the Study of it; he Converted many to the knowlege of the Gospel, especially *Hugh Latimer*, a great Zealot for Popery: he continued preaching, and reproving of Popish Insolency, till Cardinal *Woolsey* commanded his apprehension; several Articles were drawn against him, and he was left

left to the Examination of *Tonstal*, Bishop of *London*, who urged him to recant; but upon refusal, he proceeded to Convict him of Heresie.

At last through Humane Frailty, he subscribed the Abjuration Oath, but could enjoy no Peace of Conscience till he had renounced it: meeting with those Words of Saint *Paul*, *This is a faithful saying, and worthy of all acceptation, that Jesus Christ came into the World to save sinners, whereof I am chief.* In this Expression he found great Comfort to his Mind and Spirits; then he pursued his Resolution, and Preached the Gospel, till the Bishop of *Norwich* Imprisoned him, who would have persuaded him from his stedfastness; but upon refusal he received Sentence of Condemnation.

The day before his Execution, eating heartily, he said, *I imitate those who have a ruinous House to dwell in, yet bestow cost as long as they may to hold it up*: then discoursing about fire, he put his Finger in the Candle, and said, *I find by Experience, that fire is hot, yet I believe though the Bubble of my Body be wasted, my Soul will be purged.* At his Execution the fire being kindled, he lift up his Hands, crying, *Lord I believe*; so yielded up his Spirit unto God, *Anno* 1531.

The Life of William Tyndal.

HE was born in *Wales*, and brought up in *Oxford*, where he gave his mind to Divinity, and took upon him to Instruct his Fellows in the knowledge of the Scriptures, Expounding to them the most difficult places.

After he had profited in that University, and taken his Degree, he departed for *Cambridge*; having staid there some time, he went into *Glocestershire*, and there lived with Mr. *Welsh*, and was Tutor to his Children; to this Gentleman's House several Popish Doctors resorted, with whom Mr. *Tyndal* had many Disputes, and always worsted them; which did much encrease their hatred against him: there he

Translated

Translated a Book, called, *Enchiridon Militis Christiani*, which he presented to Mr. *Welch* and his Lady; who reading, and duly weighing what it contained, they began to slight the Popish Priests, and not entertain them as they were wont; which the Priests attributed to Mr. *Tyndal*, and thereupon fell to railing against him, and used all their endeavours to ensnare him; insomuch that they suborned several of their Novices to accuse him to the Vice-Chancellor, who upon their Accusations sent for him, and having railed at him the space of an hour, and finding no proof of any Crime that was laid to his charge, dismissed him.

A while after Mr. *Tyndal* happened into the Company of a Popish Priest, who was reputed one of great Learning, with whom falling into some Discourse, so non-plussed him, by proving from Scripture, That the Pope's Laws were contrary, for the most part to the Laws of God, that the blasphemous Wretch, in a great rage said, *We had better be without God's Laws than the Popes*; to which Mr. *Tyndal* (fired with Zeal for the honour of the Lord of Hoast) reply'd, *I defie the Pope and all his Laws, and will, if God spare my Life, within these few years cause a Boy that drives the Plough, to know more of the Scripture than you do*, &c.

The Papists so eagerly prosecuted him, that he was obliged, though against the Will of Mr. *Welch*, to leave his House, and endeavoured to get into the Service of the Bishop of *London*; but failing, he be took himself to a retired Life, and translated the New Testament into English: but at last being noted by the Papists, he thought good to depart for *Germany*, which he did by the assistance of one *Humphrey Monmouth*, a Merchant; being arrived, he met with *John Frith*, and had afterwards many Conferences with him, and perceiving the greatest Cause of Error in the People, was by reason the Scriptures were in an unknown Tongue, and therefore understood but by a few; he Translated the five Books of *Moses*, with Expositions to such places as were doubtful, which he Printed with the New Testament, and sent as many as he could conveniently into *England*; by reading of which, the People plainly discerned the Popish Errors that had been brought into the Church.

Next

Next he went into *Saxony*, where he converſed with *Luther* and his Aſſociates; then coming into *Flanders*, he reſided at *Antwerp*, where he wrote ſeveral Treatiſes of Faith; alſo two Books, one Intituled, *The wicked Mammon*, the other, *The Practice of Prelates*; with ſome Expoſitions upon Scripture, and Anſwers to the Writings of Sir *Thomas Moor*: which ſo enlightned the Engliſh Nation, that the Goſpel began to be taught in many places. Another Book he wrote of the Declaration againſt the Popiſh Sacrament, and Maſs: theſe things exaſperated the Popiſh Clergy; inſomuch, that when his New Teſtament came abroad, ſome ſaid, *There were a thouſand Hereſies in it*; others, *That it could not be properly tranſlated into Engliſh*: and telling their minds more plain, ſaid, *It was not fit the Laity ſhould have it in their Mother Tongue*; whereupon they prevailed with the King to publiſh a Proclamation, forbidding any, under a great penalty, to buy or ſuffer one to be kept in his Houſe; nor did their Malice ſtop there, but having ſuborned one *Henry Phillips*, they ſent him to *Antwerp* with great Summs of Money, with which he ſo bribed the Emperor's Attorney, that he ſent two Ruffians to apprehend *Tyndal*; who was no ſooner brought before him, but he ſent him to the Caſtle of *Filford*, eighteen Miles from *Antwerp*, ſeizing upon all his Books, Writings, and whatever they could find in his Lodgings.

The Engliſh Merchants at *Antwerp*, hearing of his Impriſonment, became ſuitors for his Deliverance; but *Phillips* with his Money, prevailed beyond their Entreaties; being at laſt brought to his Anſwer, although they could lay nothing to his Charge, yet the Attorney proceeded to condemn him, and delivered him to the Magiſtrates to execute him.

When brought to the Stake, he cryed with an audible voice, *Lord open the Eyes of the King of* England: then being ſtrangled, fire was ſet to the Wood, and he conſumed to Aſhes, *Anno Chriſti*, 1536. Within a ſhort time after, the Judgment of God overtook *Phillips*, who betrayed him, inſomuch that he was eaten up with Lice.

The

The Life of Bertholdus Halerus.

HE was born in *Helvetia*, 1502. and from his Childhood much addicted to Learning; after he had been trained up at School, he went to *Collen*, where he learned several Arts and Tongues, and applied himself to the study of Divinity, that he Commenc'd Batchelor of it: then he returned to his own Country, and at *Bern* was chose a Canon and a publick Preacher.

Zuinglius now began to preach at *Glorona* and *Zurick*, by whose Ministry *Hallerus* was Converted; and adjoyning himself to *Zuinglius*, he propagated the Truth in publick and private: Several Disputations he held with the *Helvetians*, especially with *Eccius* the Pope's Champion. The Questions they disputed on were these, *viz.*

'That the Church hath but one Head, *viz.* Christ, and 'that she knows not the voice of any other.

'That the Church can make no Laws besides the Word 'of God, and therefore no Man is bound by Traditi-'ons.

'That Christ hath satisfied for the Sins of the World, 'and therefore they which seek out any other way of 'Salvation, or expiating their Sins, deny Christ.

'That the Body and Blood of Christ are not receiv-'ved Corporally in the Sacrament of the Lord's Sup-'per.

'That the Mass wherein Christ is offered up to his 'Father for the quick and the dead, is blasphemy, and 'an abomination before God.

'That Christ alone is our Mediator and Advocate, to 'his Father, and that no other is to be sought out or 'invocated.

'That after this Life there is no Purgatory.

'That

'That Images are not to be Worshipped; and there-
'fore that all that are set up in Churches for that end
'ought to be taken away.
'That Matrimony is not prohibited to any Order of
'Men.

After this Disputation, Popery was extinguished in many places; and shortly after he dyed an immature Death, *Anno* 1536. aged 44.

The Life of Urbanus Regis.

HE was born in the Territories of Count *Montfort*, and was brought up in Learning and sent to *Lindau*, a School Famous for Master and Scholars; from thence he went to *Friburgh*, and was entertained by *Zasius*, an excellent Lawyer, where he became very studious: from thence he went to *Basil*, to encrease his Knowledge; but hearing of *Ingolstadt*, the famous University in *Germany*, governed by *John Eccius*, who was learned in Philosophy, he left *Basil* to go thither: many private and publick Lectures were read, but *Regis* had many resorted to hear him; some of the Nobility sent their Sons to him to be Educated; but he running in Debt, by furnishing them with Books, and their Parents neglecting to return the Money, he left his Books to his Creditors, and Listed himself a Soldier against the Turks.

Eccius hearing of it, got him released, and procured the Debts to be paid by his Scholars Parents; then he return'd again to his Studies, and grew so famous, that the Emperour *Maximilian* made him his Poet Laureat, and Orator, and afterwards he went to *Ausburg*, and joyned with *Luther*, and preached against the gross Idolatries of the Papists. Many Disputes he had with Anabaptists, and others, but he overthrew them by Scripture and Reason: the Popish Party at this time was inveterate against him, and

and prevailed for his Banishment from that City, but at the earnest request of the Citizens he was called back and restored; where also he married, and had thirteen Children.

After this, he was by the Duke of *Brunswick*, made Bishop and Overseer of all the Churches in his Country; but going with his Prince to a Meeting at *Ingaw*, he had a Humour fell into his right Leg, which broke, and caused an Issue; but upon stopping of it, his Death was presaged. On Sunday in the Evening he complained of a pain in his Head, yet was chearful and went to Bed; early in the morning, rising out of his Bed, he fell upon the Floar, and seeing his Wife and Friends mourning, he comforted them, and commended himself to his Maker, and within three hours he dyed, *May* 23, *Anno* 1541. He often desired God he might dye an easie and sudden Death, wherein God answer'd his desires. He wrote several Treatises, which his Son *Ernest* digested together, and Printed at *Norenburg*.

The Life of Caralostadius.

HE was born in *France* at *Caralostadium*, from whence his Name was derived; there he was brought up at School, but to improve his Learning, he travelled divers Countries, and visited publick Schools; then he went to *Rome*, and studied Divinity, and afterwards departed into *Germany* and settled at *Wittenberg*, where he Commenc'd Doctor in Divinity.

He became a great Asserter and Defender of *Luther*'s Doctrine, against *Eccius*, both by Disputation and Writing; he likewise reform'd *Wittenberg*, obtaining leave of the Elector to abolish private Masses, Auricular Confession, and Images. *Luther* and he differing about the Reformation in *Wittenberg*, he wrote in Justification of it; which

which was the first beginning of differences between them, concerning the Sacrament.

Then he went to *Basil*, where he underwent great Afflictions, by printing some of his Books concerning the Lord's Supper; the Senate of *Zurick* forbidding their People to read them: but *Zuinglius* exhorted them first to read, and then to pass judgment on 'em; saying, *Carolostadius* knew the Truth, but had not well expressed it: then he wrote to *Luther* to undertake his Defence, and confess'd his Opinion about the Sacrament; he rather proposed it for Disputation sake, which many imputed to him for levity: thereupon *Luther* procured his return to *Saxony*; but finding little content there, went to *Zurick*, and continued till the death of *Zuinglius*, and then he went to *Basil*, where he taught ten years, and there dyed of the Plague, *Anno*, 1541.

The Life of Capito.

HE was born at *Hagenau* in *Alsatia*; his Father was a Senator, and Educated him well in Learning, and sent him to *Basil*, to study the Liberal Arts and Languages; having an inclination to study Divinity; his Father took him off from it, and set him in a way of studying Physick, wherein he made such a progress, that he Commenced Doctor of it; but his Father dying, he pursued his first Inclination, and studied Divinity.

Then he went to *Friburg*, and was Ordained a Presbyter: at *Heidleburgh* he became acquainted with *Oecolampadius*, with whom he entred into a Tye of Friendship: He was afterwards Preacher at *Basil*; but being sent for to *Mentz* by the Archbishop, he was chosen Chaplain and Counsellor to the Prince: he was a great Favourer of the Gospel, and wrote to *Luther*, adviſing him, *That in writing against the Vices of the Prelates, he should not*

name

name them: for, says he, *Mens Minds by such bitterness are rather exasperated than cured.*

He went to several places; as *Strasburg*, where he met with *Bucer*, whose Fame spread so far, that the Queen of *Navarre* sent for 'em; so that *France* oweth the beginning of her Reformation to *Capito* and *Bucer*. He was prudent, eloquent, and studious of Peace; the remainder of his time he employed in Preaching, and giving wholesome Advice to the Churches: at length returning home, in a general Infection he dyed of the Plague, *Anno*, 1541, aged 63.

The Life of Leo Judæ.

HE was born at *Sleſtadia*, and brought up carefully in Learning, was sent to *Basil* to study Divinity; there he Commenced Master of Arts, and was made a Deacon: from thence he was called to *Helvetia*, where he studied the Oriental Tongues, and read the Fathers: he was a great opposer of the Popish Doctrine and Ceremonies; there he Translated part of the Old Testament out of the Hebrew; but the Work being so Laborious, and being Aged, he dyed before he had finished it, *Anno* 1542, aged 60.

Four days before his Death, sending for the Pastors of *Zurick*, he made a Confession of his Faith, concerning God, the Scriptures, the Person and Offices of Christ; concluding, *To this, my Lord and Saviour Jesus Christ, my hope and my salvation, I wholly offer up my Soul and Body; I cast my self wholly upon his mercy and grace*, &c. And so recommended to God, the Senate and People of *Zurick*.

The Life of George Spaladius.

HE was born at *Noricum*, and brought up in Learning, especially in the knowledge of Humane Arts; wherein he profited so much, that the Elector of *Saxony* made him one of his Privy Council; yet did he not neglect the Study of Divinity, but was ordained a Minister. When he first entred upon Divine things, he wrote to *Luther*, desiring Directions for the method of his Studies: *Luther* advised him to read *Hierom*, *Augustine*, and *Ambrose*, and always to begin his Study with Prayer; *for*, saith he, *there is no Master can Instruct us in Divine Matters but the Author of them.*

After this, he was Court-Preacher to the Elector, and attended him whersoever he went. Nine years after he went to *Auspurg*, when the Confession of Faith, written by *Melancthon*, was presented to the Emperor; and indeed in all Religious Controversies, he stood firm to *Luther*: He had many thoughts of leaving his Ministry, had not *Luther* earnestly perluaded him to the contrary: he continued in his Office till the time of his Death, which fell ous, *Anno* 1545, aged 63. He wrote many Treatises, but especially a Chronicle, from the beginning of the World to his time.

The Life of Myconius.

HE was born in *Franconia*, and at the Age of thirteen was sent to *Anæberg*, where studying till he was twenty, he entred into a *Franciscan* Monastery, intending to live a holy and innocent Life; there by his diligent Studies, and pious Austerities, he much weakned him-

himself: not long after, he entred into Orders at *Vinaria*, and read *Luther*'s Books privately, which the Fryars took heinously, and threatned him for it.

Then he was called to preach at *Vinaria*, where at first he mixed some Popish Errors with the Truth; but by God's Illuminations, and reading *Luther*, he began to preach against Popery; which was very pleasing to many in *Saxony*: in several Countries he preached the Gospel, sincerely, and purely, though to the hazard of his Life; at last he fell into a Consumption, and wrote to *Luther*, *That he was sick, not to Death, but to Life.* He dyed, *Anno* 1546, aged 55.

The Life of John Diazius.

He was a Spaniard, and a Student in *Paris*, where he read the Scriptures, *Luther*'s Books, and other Protestant Divines, which made him abominate Popery: and to encrease his knowledge in the Truth, he went to *Geneva*, to confer with *Calvin*; from thence he went to *Strasburgh*, where *Bucer* obtained leave of the Senate, that he should be joyned with him in the Disputation at *Ratisbonne*; there he met with *Malvendo*, a Spaniard, the Pope's Agent in *Germany*; who seeing *Diazius* in company with *Bucer*, and other Protestants, was astonished to see him changed from what he was at *Paris*; whereupon he sought all means to draw him back to the Church of *Rome*; but when he found no means could prevail, he sent for his Brother, *Alphonsus Diazius*, one of the Pope's Lawyers, from *Rome*, who came, and with him a Notorious Cut-Throat, who resolved either to divert or destroy him.

Alphonsus no sooner arrived, but he dissembled the true intent of his coming; and finding he could not pervert his Brother from the Truth, he acted the Hypocrite, and told him, he was in love with his Doctrine: then he

would have perſuaded him to go into *Italy*, *Spain*, *Rome* and *Naples*, and there privately ſpread his Doctrine; but *John Diazius* refuſing, his Brother then took leave of him, in order to his Journey; but privately he and the Cut-Throat ſtayed at a Village, and purchaſed a Hatchet of a Carpenter; then going diſguiſed, the Villain pretended to bring Letters from his Brother, which, whilſt *John* was reading, the Executioner ſtruck the Hatchet into his Temples, upon which he dyed immediately. The Murtherers were afterwards Apprehended, but by the practice of Papiſts, who highly applauded the Fact, and to hinder the current of Juſtice, they pretended the Emperor would have the hearing of the Cauſe himſelf. Six years after *Alphonſus* hang'd himſelf, about the Neck of his own Mule: a fair Reward for ſo foul a Fratricide.

The Life of Gaſper Cruciger.

HE was born at *Lipſich* in *Miſnia*, and carefully Educated in the knowledge of the Truth; melancholly he was of diſpoſition, and much given to Meditation; but was ſo exquiſite in the Hebrew Tongue, that he was very inſtrumental in the Tranſlation of the Bible: In Phyſick he was very skilful, underſtanding very well the Nature of Plants, and what Diſeaſes they were moſt propereſt for. He was a Man of great Learning, very Religious, and delighted much in *Luther*'s Books and Doctrine.

He often Contemplated the Foot-ſteps of God in Nature, ſaying with St. *Paul*, *That God was ſo near unto us that he might almoſt be felt with our Hands.* Conſidering the Viciſſitude of Earthly Things, he often repeated this Verſe.

Beſides God's love, nothing is ſure,
And that for ever doth endure.

In

In his sickness he caused his young Daughters to repeat their Prayers before him, and then himself prayed fervently for the Church and those his Orphans; concluding, *I call upon thee with a weak, yet with a true Faith; I believe thy Promises, which thou hast sealed to me with thy Blood and Resurrection*, &c. He spent the few days which remained in prayer and repentance, and so quietly ended his days, *November* the 16th, *Anno* 1548, aged 45.

The Life of Matthias Zellius.

HE was born at *Keiserberg* in *Alsatia*, and was well Educated in Learning, commenc'd Master of Arts, and apply'd himself to the study of Divinity: being at *Strasburgh*, he was made Pastor of St. *Lawrence* Church, and was Converted by *Luther's* Doctrine. He was the first which preached the Truth in the Church of *Strasburgh*, where many of that City adjoyned to him and shook off Popery.

He was not only famous for Learning, but for other Christian Vertues; especially Modesty, Temperance, and Charity, having a special care of the Poor: for being invited to Supper by one of his Colleagues, and seeing much Plate was offended, and went his way without eating; but afterwards so far prevailed with him, that he sold his Plate, and was more open-handed to the poor; he dyed, 1548, aged 71.

The Life of Vitus Theodorus.

HE was born at *Norimberg*, in *Germany*, and commenc'd Master of Arts at *Wittenberg*, where he studied Divinity, and was intimate with *Luther*; he often disputed

with his Papistical Adversaries, and overthrew all their Arguments: at length he was called to be a Pastor at *Norimberg*, his own Country, where he preached the Gospel with great Zeal and Eloquence, to the great advantage of his Auditors: he dyed, *Anno* 1549.

The Life of Paul Fagius.

HE was born in the Prince Palatine of the *Rhine*'s Dominions; his Parents being of mean condition, he was first Educated under his Father, who kept a School, and afterwards sent to *Heidelberg*, where he profited in Learning; and at eighteen years of Age went to *Strasburg*, where he taught School, and studied Divinity: growing famous he associated himself with *Capito*, *Hedio*, *Bucer*, *Zellius*, and other Learned and Godly Ministers of the Reformed Church; and in a while after married, and was called to the Ministry at *Isna*: but the study of the Tongues being famous at *Strasburg*, by reason of the resort of exiled Ministers, he went thither, and continued to read Hebrew to those that would hear him; at other times he used to expound the Scriptures; but had not continued there long before he was called to his Pastoral Charge at *Isna*; which he officiated for the space of five years, and being assisted by *Elias Levita*, the famous Jew, whom he sent for from *Venice*, Translated several Books out of Hebrew, and set up a Press to Print them, and so continued till the Plague broke out; nor then did he flye from his Charge, but exhorted the rich to be liberal to the poor, and distributed their Bounty with his own hands, as he saw occasion, going from House to House to see who lacked, when the Contagion raged highest; and was counted by some miraculous that he escaped.

In the year 1542, the Pastorship of *Wolfgang* at *Strasburg*, by reason of his Death, continued vacant for a year

year, the Inhabitants sent to desire him to come thither, and to take the place, which he accordingly did; first for two years, and afterwards being so in love with his Doctrine, they using their utmost endeavours, perswaded him to stay two years longer.

When the War broke out in *Germany*, Prince *Frederick*, Elector of the Palatinate, to reform the Churches within his Dominions, sent for *Fagius*, knowing him a Man, not only Eloquent, but of great Learning; where he was no sooner come, but had a place appointed him at *Heidelberg* to preach, and instruct the people, where, during his residence, he published many Books, very advantagious to such as studied the Hebrew Tongue; and growing famous, *Bucer*, *Peter Martyr*, and *Hedio* thought fit to entertain him, in reading Divinity Lectures: but the War encreasing, and the Emperor getting the upper hand of the Protestant Princes, the progress of Religion was hindred, and an Edict set forth for Banishing the Ministers of the Gospel, amongst whom *Fagius* and *Bucer* went, as partners in joy or sorrow; but before they departed, a Messenger was sent from *England*, by Arch-bishop *Cranmer*, to fetch them over, that they might be aiding in establishing the Reformed Religion, King *Edward* the sixth then reigning: Nor was their coming fruitless; for they, by their unwearied endeavours, confirmed many that were wavering. *Cranmer* set them to Translate the Old and New Testament, after the exactest manner, with brief Notes upon the hardest places, which they undertook: but e'er it was finished, *Fagius* dyed of a burning Feaver; or as some say, was poysoned by the Papists: so that *Anno* 1550, he was Intombed at *Cambridge*, from whence, in the Reign of Queen *Mary*, the Papists (having Condemned him for a Heretick) took his Bones and burnt them.

The Life of Martin Bucer.

HE was a German, born at *Selestade* in *Alsatia*, *Anno* 1491, and was in his Nonage put into the Monastery of the Dominicians, where profiting in Learning, he was sent to *Heidelberg*, where he studied Divinity, and the Greek and Hebrew Tongues; he read *Luther* and *Erasmus*'s Works, and began to distast Popery. At that time an offer being made him by Prince *Frederick*, he became his Chaplain, renouncing Popish Idolatres: he likewise preached at *Heidelberg*.

Whilst he stayed there, *Luther* came to that City, and preached several Sermons, disputing against Popery, and and against Free Will; by which *Bucer* greatly profited, and from that time began to dispute openly against the Popish Religion; the Monks and Friars fearing that his Doctrine might stir the People up to turn them out of thir holes to work for their Livings, laid wait for his life; but God still preserved him. But finding himself in danger, departed from that place to *Strasburg*; where he no sooner came, but was appointed to preach and read in the Divinity-School: the Reformed Ministers, *viz. Capito*, *Hedio*, *Zellius*, *Niger*, *Pollio*, *Latomus*, *Firn*, *Hag* and *Bucer* published their Reasons, why they changed their Mass into the Lord's Supper; which Book they dedicated unto Prince *Frederick*, upon which the Magistrates of *Strasburg* banished Popery out of their City.

A while after, *Bucer* disputed with the Popish Doctors at *Auspurg*, and proved their Religion false, out of the New Testament: his Fame spreading wide, he was sent for by the Inhabitants of *Ulm*, to come and reform their Churches; where he arriving, met *Oecolampadius*; they together instructed the People, and set things in so good order, that the Churches flourished in the truth for many years after.

His Enemies had spread abroad a false Rumour, that he

he had forsaken his New Doctrine, and made his Recantation: to clear which, he went to *Zurick*, and there in the Assembly confessed his Faith and Doctrine. Not long after he went to *Ratisbone*, and held a dispute against *Eccius*, and several Popish Bishops. The Emperor perceiving the Pope neglected to call a Council, he assembled the moderatest of the Protestant Divines, as *Agricola*, *Melanthon*, *Brentius* and others, and commanded them to draw up a set Form of Religion, which they did; but *Bucer* being sent for by the Elector of *Brandenburg*, refused to sign it, alledging there were Popish Doctrine contained in it. Others refused to sign it upon the same account, which so enraged the Emperor, that he cast several into Prison; but *Bucer* escaped. In a short time after he was sent for into *England* by Archbishop *Cranmer*, who upon his arrival provided a House for him at *Cambridge*, and two hundred Crowns *per annum*; where he undertook with *Fagius*, the Translation of the Bible; but by change of air and diet, he within a year fell sick, continuing for some months; but in the end recovering, he taught in the Schools, and read Lectures in his House; but not taking care of himself, he fell into a Relapse the day after he had commenced Doctor of Divinity.

In his Sickness, Learned Men came to visit him, especially Doctor *Bradford*, who one day taking leave of him to go preach, told him he would remember him in his Prayers, whereupon *Bucer* with tears in his eyes, said, *Cast me not off, O Lord, now in my old age, when strength faileth me.* A while after he said, *He hath afflicted me sore, but he will never, never cast me off.* Being desired to arm himself with faith, and a stedfast hope in God's Mercies against the Temptations of Satan, He said, *I am wholly Christ's, and the Devil has nothing to do with me; and God forbid that I should not now have experience of the sweet consolation in Christ.* Then with a smiling countenance gave up the Ghost, and was interred nobly by the King's Commandment: But in Queen *Mary*'s time his Bowels being taken up, they were burnt with *Fagius*'s. He died *Anno Christi*, 1550.

The

The Life of Gasper Hedio.

HE was born at *Etling* in *Baden*, and was Educated at *Friburg*, where he commenc'd Master of Arts, and then went to *Basil* and studied Divinity: the glorious Gospel beginning to appear in *Germany*, he readily embrac'd it; and preaching in the chief Church of *Mentz*, he taught the Truth plainly and powerfully; but the popish Party abhorring his true Doctrine, raised a Persecution against him, which forced him to leave *Mentz* and go to *Strasborough*.

Then he Married a Wife, and though the Papists in that City was enraged against him, yet he preached vigorously against Masses, Indulgences, and Auricular Confession; and wrote many Books against them. What time he could spare from his Ministerial Function, he employed in writing Commentaries and Histories, until the year of his death, which was, *Anno* 1552.

The Life of Oswald Myconius.

HE was born at *Lucern* in *Helvetia*, and went to *Basil*, to study the Arts and Tongues; he was much delighted with the Works of *Erasmus*, and *Henry Glarianus*, which with both he was well acquainted, and was highly esteemed by them, for the excellency of his Wit, and singular Learning. He was Master of two Schools in *Basil*, and from thence went to *Zurich*, to train up youth; then he returned to *Lucern*, to teach there. The Gospel began then to shine in all places, and *Myconius* did not only embrace it himself, but endeavoured to instil it into

to the Hearts of his Scholars inasmuch as the Popish Party taking notice of it, turned him out of his School.

Then he went to *Zurick*, and from thence to *Basil*, where he was made a Deacon; and began to expound the Gospel of St. *Mark* so well, that very many Auditors frequented his Lectures: after the Death of *Oecolampadius*, he was made chief Pastor in *Basil*, where voluntarily laying down his Divinity Lectures (upon some grudges the University had against him; he inclining to *Luther's* Opinion, about the real presence in the Sacrament:) he wholly applyed himself to his pastoral Office: he dyed, *Anno* 1552, aged 64.

The Life of George, *Prince of* Anhalt.

HE was of a very Ancient and Honourable Family; his Father was Prince *Erneſt*: by the Advice of *Adolphus*, Prince of *Anhalt*, Bishop of *Mersburg*, he was set to the study of the Law, wherein he was soon acquainted with the principles of it: he loved the Truth, and hated Lyes; often repeating that Proverb of *Solomon*, that *Lying Lips became not a Prince.* He betook himself to reading of *Luther's* Books, and suspecting his own injudiciousness, he would often pray with Tears to God, to incline his Heart to the Truth; saying, *Deal with thy Servant according to thy Mercy, and instruct me in thy Righteousness.*

He was well skill'd in the Greek and Hebrew Tongues, and discourſed with Learned Men about the Controversies; whereby he found, That the Reformed Churches did agree with that which was delivered by the Prophets and holy Apostles; and though he knew he exposed himself to Popish Malice, yet he publickly professed the Truth

Truth, and declined joyning with them in their Counsels and Idolatrous Services.

He was a great Divine, Learned in the Law, and skillful in Physick; he conferred with *Camerarius*, about the mutation of Empires, their Period, and Causes: about Heavenly Motions, and the effects of the Stars. The last Act of this Prince's Life expressed his Piety, using frequent prayer for himself, and all the Princes of that Family; he often pondered upon these Texts, *God so loved the World, that he gave his only begotten Son, &c. No Man shall take my Sheep out of my Hands. Come unto me all ye that are weary and heavy laden, and I will give you rest.* He dyed *Anno* 1557, aged 47.

The Life of Justus Jonas.

He was born at *Northusa*, and was the Son of a Senator; he was bred up to the Study of the Law; but upon better consideration he read Divinity, and Embraced the Reformed Religion. He employed himself much in Disputations about Religion, in Defence of the Truth, and in School Divinity. Several Churches were Reformed by him, and committed to his charge: he was a Man of an excellent Wit, great Industry, and Integrity of Life, joyned with Piety, and one whom *Luther*, and most of the famous Men of that Age, highly esteemed. He dyed, *Anno* 1555, aged 63.

The Life of John Rogers.

John Rogers, an English Man, and born of Protestant Parents, was Educated at *Cambridge*, where he learned the Tongues, and grew expert in Learning; and being well grounded in Divinity, was chosen by some Mer-

Merchants to go as their Chaplain to *Antwerp*; where he no sooner arrived, but he met *Tyndal*, who was fled thither out of *England*, he brought him acquainted with several Divines of the Reformed Churches, with whom he had many Disputes, and was so enlightned by their Doctrine, that he was out of love with the Popish Religion, joining with the Ministers in translating the Bible: he there married and went to *Wittenberg*, where he so perfectly learned the Dutch Tongue, that he was chosen Teacher of a Congregation, where he faithfully performed his Charge, till such time as King *Edward* the Sixth began his Reign; then he was sent for home by Doctor *Ridley*, Bishop of *London*, and made a Prebend of *Pauls*, where he preached the Gospel till the beginning of Queen *Mary's* Reign; in those dangerous times he did not spare to exhort the people to adhere *to the Gospel and Doctrine they had received, and not to worship stocks and stones, as they had formerly done.* He went on to lay open the wicked practices of the Popish Clergy, which so nettled them, that they complained to the Council, whereupon he was sent for; where *Gardiner*, Bishop of *Winchester*, (and then Lord Chancellor of *England*) fell to railing, calling him Impostor, Traitor and Heretick; and charging him he should preach no more, was dismissed.

A while after, the Queen put out a Proclamation against preaching the Gospel, after the wonted manner, having again introduced Popery; but Doctor *Rogers* fearing *to disobey God more than Man*, could not be silent, but like a true Shepherd fed his Flock with spiritual Food, by preaching as formerly; for which being again brought before the Council, *Gardiner* sent him prisoner to *Winchester* House; from whence he was sent for the third time; but notwithstanding he begged, he might speak for himself, and justifie his Doctrine, they would by no means permit him; but after many abusive Words given him, they remanded him back to Prison, where he wrote a consolatory Letter to his Friends; in which he exhorted them, *To be stedfast, and to fight courageously under the Banner of their great Captain, the Lord Jesus against their spiritual Enemies; and that now it was no time to be faint-hearted,*

but

but freely to ſtand to the profeſſion of the Goſpel, and ſeal it with blood, which he was ready at all times to do. After which, he deſired them to be careful of his Wife and Children.

Next day he was brought again before the Council, and the day following, where he was treated with ill Language; which plainly demonſtrated they fought his Life: for upon his refuſing to recant, without ſuffering him to make his Defence, *Gardiner* read his Sentence, which was, *That he being a notorious Heretick, ſhould be carried into* Smithfield, *and there burnt.* After which they proceeded to degrade him; and delivered him in order to his Execution, declaring he was under the great Curſe, and 'twas a dangerous matter to eat or drink with him, or give him any thing; for that as many as did, were liable to the effects of the ſaid Curſe. To which Doctor *Rogers* with a ſmiling countenance ſaid, *Well, my Lords, here I ſtand before God and you, and all this honourable Audience, and take him to witneſs, that I never wittingly, nor willingly taught any falſe Doctrine; and therefore have I a good Conſcience before God and you, and all good men. I am ſure that you and I* (meaning *Gardiner*) *ſhall come before a righteous Judge, before whom I ſhall be as good a man as you; and I nothing doubt, but I ſhall then be found a true member of Jeſus Chriſt, and be everlaſtingly ſaved; and as for your falſe Church, you need not to have excommunicated me out of it; for I have not lived in it theſe twenty years: The Lord be thanked for it.*

After this, he deſired his Wife and Children might come to him, whilſt he lived. But *Gardiner* would by no means conſent to his requeſt, but he was hurried to *Newgate*. On the fourth of *February* the Keeper told him he muſt prepare for Execution: at which not being at all concerned, ſaid, *Then if it be ſo, I need not tie my points.* Before he went to the Flames, he was carried before *Bonner* Biſhop of *London*, who earneſtly perſuaded him to recant, and live; but he utterly refuſed life upon ſuch conditions, exhorting ſuch as ſtood about him to repent and cleave faſt to Chriſt. As he came out, his Wife with nine ſmall Children about her, and one ſucking at her breaſt, waited to ſee him, of which he took his leave, bidding them

truſt

trust in the Lord, and he would plentifully provide for them; after which he went courageously to the Stake, and with admirable patience embraced the Flames, being the first that sealed his Testimony with his blood, during the Reign of that bloody Queen, suffering Martyrdom, *Anno Christi* 1555. he was a man of singular Eloquence, Learning and Wisdom, by nature charitable and pitiful, of a middle stature, moderate in Diet, and powerful in Prayer.

The Life of Laurence Saunders.

HE was an English man, and put to *Eaton* School, and there educated till fit for the University: he then entered King's College in *Cambridge*, where being of an Acute Wit, he out-stripped most in Learning; his Father dying, his Mother put him Apprentice to a Merchant, Sir *William Chesterfield* of *London*, but his mind ran upon Divine Meditations; insomuch that when others were merry, he would retire to his Book, or Prayers: his Master taking notice of it, being himself godly, one day bewailing his Condition in his Closet, his Master came and reasoned with him, and in fine, found he did not affect a publick life, but rather a studious and retired one; whereupon he made his Mother acquainted with it, delivered him his Indentures, and discharged him of his Service; upon which he returned to *Cambridge*, where having perfected his Study in Greek and Hebrew, he began to Study the Holy Scriptures, and expound such Places as were most difficult, and where he found them too hard, he required Assistance.

Then he commenced Master of Arts, and in the beginning of King *Edward*'s Reign, was ordained a Minister, and preached the Gospel to the great content of his Hearers; not long after he married, and by favour with the Bishop obtained the Ministry of *Litchfield*, and by the strictness

ſtrictneſs of his life and mild behaviour, got a good Report even of the Papiſts; then he removed to *Laughton* in *Leiceſterſhire*, where he ſoon got the like Applauſe: but being deſirous to live in *London*, where he might have the better opportunity to converſe with learned men, he obtained the Vicarage of *Alhallows Bread-ſtreet*, keeping both that and his Country Cure, till Queen *Mary* came to the Crown; but then being deſirous to part with that in the Country, he rode thither to reſign it into the Hands of the Donator, and by the way preaching at *Northampton*, he perſuaded the People to beware of relapſing into Popiſh Errors, which are (ſaid he) *likely again to over-run this Nation, as a juſt puniſhment, by reaſon that* England, *when the Light of God's Candle ſhined upon her, had ſuch little regard to the Goſpel, and true preaching of God's Word.* At which Sermon ſome Papiſts being preſent, bitterly complained againſt him to Biſhop *Gardiner*: upon which he was apprehended, and kept in priſon, but at the Interceſſion of his Brethren, who were Officers in the Queen's Army, was releaſed.

Being hindred to preach in the Country by the Papiſts, who now began to domineer, he came for *London*, when about *Barnet* being overtaken by Mr. *Mordant*, one of Queen *Mary*'s Privy Counſellors, he asked him whither he was going. *I have*, ſaid Mr. *Saunders a Cure in* London, *whither I am going to inſtruct my People according to the Word of God. If you would take my Counſel*, ſaid *Mordant*, *I would adviſe you to deſiſt. How then*, replied Mr. *Saunders*, *ſhall I diſcharge my Conſcience before God, if any be ſick and deſtrous of Conſolation, or if any want good Counſel, and Inſtructions, or if any ſhould fall into Error and receive falſe Doctrine.* Then *Mordant* asked him if he did not preach ſuch a time in *Bread-ſtreet*: *Yes, Sir*, ſaid *Saunders*, *and to morrow you may hear me there again, where I will confirm by God's Word all that I have taught. I would again*, ſaid *Mordant*, *counſel you to forbear.* To which Mr. *Saunders* replied, *If you will forbid me by lawful Authority, then I muſt forbear, but not till then. Nay*, ſaid *Mordant*, *I will not forbid you*, and they parted; whereupon this ſpightful Wretch went inſtantly to Biſhop *Bonner*, and told him what had happened; yet Mr. *Saun-*

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ders according to his promiſe preached in the Morning, his Text being this, *I am Jealous over you with a godly Jealouſie, for I have eſpouſed you to one Husband, that I may preſent you as a chaſte Virgin to Chriſt; but I fear leaſt by any means, as the Serpent beguiled* Eve *through his Subtilety, ſo your minds ſhould be corrupted from the ſimplicity that is in Chriſt,* 2 Corinth. 11. 2.

In the Afternoon he came again, but *Bonner* had ſent his Officers to hinder him, who took him, and carried him before their bloody Maſter, who charged him with Treaſon, Hereſie, and other falſe Reproaches, telling him, he broke the Queen's Proclamation, and traduced the Sacrament. As to the firſt, he anſwered, *that he thought it was better to obey God than Man*; and to the ſecond, *he ſaid he had done it, as it was wont in the Primitive Church*; but the Biſhop deſirous of his Blood, ordered him to write about Tranſubſtantiation, which he did, ſaying, *I know you ſeek my Blood, and you ſhall have it, and I pray God ye may be ſo Baptized in it, that you may hereafter loath blood-ſuckings*; upon which *Bonner* ſent him to *Gardiner*, where after long attendance he was admitted to his preſence, who asked him how it happened that notwithſtanding the Queen's Proclamation, he had dared to preach: to which Mr. *Saunders* replyed, *That ſeeing ſuch dangerous times at hand, his Conſcience obliged him, and that he was bound in duty to admoniſh his Pariſhioners to be ſteadfaſt in the Faith they had received, being thoroughly perſuaded in his Conſcience, that it was better to obey God than Man*; your onſcience (ſaid *Gardiner*) a goodly Conſcience ſure: This your Conſcience would make our Queen a Baſtard, would it not?

We declare no ſuch thing, ſaid Mr. *Saunders*, *but for that, let them take care whoſe Writings are yet abroad to teſtifie the ſame, not without great ſhame and reproach to the Author.* (This he ſaid, becauſe *Gardiner* to pleaſe King *Henry* the Eighth, had written a Treatiſe, and printed it, wherein he declar'd Queen *Mary* Illegitimate) then he told the Biſhop that he had done no Injury, unleſs it were to preach God's Word, according to the purity of the Goſpel, and although he and his Brethren were forbidden to publiſh it with their Mouths, yet he doubted not but they were ready to

seal it with their Blood; whereupon *Gardiner* remanded him to Prison; for which he thanked him, saying, that now he had a place to rest in.

During his Imprisonment he wrote to his Wife and Friends in this manner; *I am merry, and I trust I shall be so, maugre the teeth of all the Devils in Hell: Riches I have none to bestow amongst you, but that Treasure of tasting how sweet Christ is to hungry Consciences (whereof I thank my Saviour I do feel part) that I bequeath to you, and to the rest of my beloved in the Lord.*

When he had continued in Prison about a year, his Friends began to sue for his release, which when he heard of, he desired them to desist, for that it was God's pleasure that he should bear witness to his Testimony even to death: A while after he was brought upon his Examination, where they offered to release him, if he would recant: to which he replied, *that he did confess Life and Liberty were things desirable, but that he would not murther his Conscience to save his Life, but by God's Grace,* said he, *I will abide the worst extremity that man can do against me, rather than do any thing against my Conscience*; and when *Gardiner* threatned him with Death, he said, *Welcome be it, whatsoever the will of the Lord be, either life or death; and I tell you truly I have learned to dye, but I exhort you to beware of shedding innocent blood, for truly it will cry aloud against you.*

After they examined him, they proceeded to pass Sentence, and then degrading him, delivered him to the Sheriffs to execute him by fire: after a year and three Months Imprisonment he was brought to the Stake, which he embraced, and afterwards kissing, said, *Welcome Cross of Christ, welcome everlasting life*: the fire by the malice of his Enemies being made of green wood, put him to exquisite torments, but he endured them with a Christian patience, as being well assured when his fiery tryal was at an end, he should receive a Crown of Life that fadeth not away.

He was burnt at *Coventry, Anno Christi* 1555. one thing I shall not think amiss to insert: When the Nation was in fear of Queen *Mary*'s bringing in Popery, Mr. *Saunders* being in company with Doctor *Pedleton*, and seeming to be much dejected, *Pedleton* said, *What man, there is much more cause*

cause for me to fear, than for you; forasmuch as I have a big and fat Body, yet will I see the utmost drop of this Grease of mine melted away, and this Flesh consumed with fire, before I will forsake Jesus Christ and his Truth which I have professed: yet when Queen *Mary* came to the Crown, he turned Apostate.

The Life of John Hooper.

John Hooper an English Man, was brought up at *Oxford*, where he studied Divinity, and was so transported with the Scriptures, that he would read them Night and Day; many Expositions he made upon doubtful places of the New Testament, and reconciled Texts which seemingly disagreed.

His Zeal for the Word of God, got him hatred amongst the haters of the Gospel, about the time that King *Henry* the 8th. caused the Six Articles to be published; especially Dr. *Smith* so persecuted him, that he was obliged to leave the University, and be Steward to Sir *Thomas Arundel*, with whom he lived in good credit, till such time as the Papists traduced him; yet Sir *Thomas*, not willing to part with him, endeavoured to persuade him to turn Papist; but when he could not prevail, he sent him to the Bishop of *Winchester* with a Letter, wherein he desired the Bishop to try if he could work upon him; but all in vain, for he returned such answers, that non-plussed the Bishop, for which he became his Enemy, and sought sundry means to entrap him; whereupon he had notice by some of his Friends, that it was best to shift for his safety; so that taking such necessaries as were convenient, he went to *Paris*, yet within a while he returned for *England*; but having Intelligence that his Life was still sought for, he went into *Germany*, where he was friendly entertained by Mr. *Bullinger*; there he learned the perfection of the Hebrew Tongue, and married a Burgonian Gentlewoman, living there till the death of

King *Henry*; but in the beginning of King *Edward*'s Reign, he, with many others, returned; and being ready to depart, took his leave of Mr. *Bullinger*, and the reſt, giving them many thanks for their kindneſs; telling them, they ſhould hear of him from time to time; *but as for the laſt News*, ſaid he, *I ſhall not be able to write it; for where I ſhall take moſt pains, there ſhall you hear of me to be burnt to Aſhes*: which Propheſie exactly came to paſs.

When he came to *London*, he had a Benefice ordered him, where he preached twice a day, and ſuch crouds of people flocked, that the Church could not contain them: at length he preaching before the young King, he ſo highly approved of him, that he made him Biſhop of *Gloucester*, and afterwards of *Worceſter*, where he went from place to place, preaching throughout his Dioceſs, inſomuch that the people infinitely loved him.

In the beginning of Queen *Mary*'s days, he was fetched up to *London* by a Purſevant, of whoſe coming he was advertized, and by his Friends adviſed to make his Eſcape, yet he refuſed; ſaying, *That he was not aſhamed of his Teſtimony, nor would he abandon Chriſt's Cauſe; for*, ſaid he, *Once I muſt confeſs I did fly, but being called to this Place and Vocation, I am reſolved to ſtay and live and dye with my Sheep.*

Being brought to *London*, there came Orders he ſhould be brought before the Biſhop of *Wincheſter*, who greatly exclaimed againſt him, giving him many unbecoming words, which the good man bore with admirable patience, and after a ſhort Examination was committed to the *Fleet*, where the Warden ordered him a Bed of Straw, and lying in a noiſome Chamber, within a ſhort time fell ſick, when calling for ſome to come to him, the Warden ſaid, *Let him alone, if he die, there will be a good riddance of him*: ſuch villainous hands was this good Biſhop fallen into.

A while after Dr. *Hooper* was brought before the Biſhop of *Wincheſter*, and charged as a Preacher of Sedition and Rebellion, and guilty of many Hereſies and falſe Aſſertions, to which he made a Learned Defence; yet by noiſe and tumult they often interrupted him to put him

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out; but when they saw they could not prove any thing against him, they pronounced Sentance against him, and proceeded to degrade him, and so delivered him to the Sheriff, who carried him to the Counter-Prison in *Southwark*, and a while after was removed to *Newgate*; on the way the Sheriff said, *Dr.* Hooper, *why was you so rash as to answer my Lord Chancellor so hastily, it might have happened better to you, had you mollified him with mild Words?* To which he answered, *I spake nothing unbeseeming me, neither was I impatient, though I was earnest in my Master's Cause, and it stands me in stead so to be, for it goeth upon life and death, not only in this World, but in the World to come.*

After he had continued Six Days in *Newgate*, the Keeper brought him word, he was to be carried to *Glouceſter* to suffer at the Stake; at which News he rejoiced, giving praise to God that he had so graciously disposed his Enemies hearts, to carry him to a Place where he had so faithfully taught, that there he might seal his Doctrine with his Blood. Then came to him several Popish Seducers, as *Bonner*, *Harpsfield*, and others, to entreat him to accept of life, by renouncing of his former Doctrine, and making his Publick Recantation, but he would by no means hearken unto them, saying, *He would not for cowardly fear forsake his Lord and Master, but be steadfast to the end, not doubting, but that he would send him patience and strength to withstand the utmost torments their rage could invent.*

Within a while after he was taken from *Newgate* to be carried to *Glouceſter*, in order to his suffering; all the way he appeared very joyful, and lying one Night by the way, he eat his Supper with a merry countenance, and slept without the least trouble, being armed with a good Conscience; next Morning Sir *Anthony Kingstone* came and told him, that he would advise him to submit himself to the Church by a free Recantation; for, says he, *Life is sweet.* To which, he replied, *But the death to come is more bitter, and the life to come far sweeter, and I will rather dye than renounce my Lord and Master.*

Being come to the County, he was received by the Sheriff, who with a strong Guard conveyed him to the Place of Execution, being met by thousands of People,

who bewailed his condition, and sent up their Prayers to Heaven, that he might be inabled to bear his sufferings patiently, many of them weeping to see so Reverend a Person fall into such misery; but he comforted them, and told them, *That he was unworthy who refused to suffer reproach or death for the sake of the Lord Jesus, who refused not for our sakes to suffer a shameful and ignominious death upon the Cross:* and hereupon he began to exhort them to be stedfast in their Faith, but the Popish Varlets would not suffer him to proceed. Then he addressed himself to the Sheriff, saying, *Sir my request to you is, that I may have a quick fire, which may soon dispatch me, and I will be as obedient as you would wish: I might have had my life with great advancement, as to temporal things, but I am willing to offer my life for the Testimony of the Truth, and trust to dye a faithful Servant to God, and a true Subject to the Queen.*

Then the Sheriff told him he had strict Orders to hinder him from speaking to the People; to which he said *God's Will be done*; then kneeling down, he continued in fervent Prayer for the space of half an hour with an exalted and joyful countenance, and then rising up, suffered them to fasten him to the Stake; where such was the malice of his Enemies, that they had prepared green Wood, yet before the fire was kindled, a Pardon was offered if he would recant; but he cryed out with a Christian Zeal, *If you love my Soul away with it*; and then three Iron Hoops being brought to fasten him to the Stake, he said, *If you had brought none of these, I would have stood patiently*; and thereupon he took one of them and put it about his middle. When the Reeds were set up, he embraced and kissed them, putting them under his Arms, where he had two Bags of Gun-pouder: the fire being kindled, he continued three quarters of an hour in praying, and crying out, *O Jesus, thou Son of* David, *have mercy upon my Soul:* between whiles he would desire them to let the fire come at him, the Wood being green consumed all his lower parts, when as his upper remained untouched, yet he bore it patiently, not in the least complaining of his Torments, being supported by him that is able to make all things tollerable; thus fell this

blessed

blessed Martyr in the bloody Persecution under Queen *Mary*, *Anno Christi*, 1555.

The Life of Rowland Taylor.

HE was born of wealthy Parents, and brought up at *Cambridge*, where he studied Divinity and the Civil Law, and in a short time Arch-bishop *Cranmer* entertained him as his head Chaplain, where he lived in great repute, till the middle of King *Edward*'s Reign; then he was preferred to be Rector of *Hadly* in *Suffolk*, where by his preaching and charitable Deeds, he gained the esteem of all good Christians: yet by opposing the Popish Idolatries, he procured to himself the hatred of the Papists, who during King *Edward*'s time, hid their malice; but when Queen *Mary* come to the Crown, they boldly spit their poyson against the preachers of the Gospel.

When she put out a Proclamation for restoring the Romish Religion, one *Foster*, a notorious Papist, and others, procured a Priest to say Mass in the Church of *Hadly*, when, upon the tolling of the Bell, Doctor *Taylor* went to the Church, where he no sooner perceived the Priest dressed up in his superstitious Trinkets, and not being able to come at him, by reason he was surrounded with drawn Swords, he called to him, saying, *Thou Devil incarnate, who made thee so audacious as to enter this Church, to defile and profane it with thy abominable Idolatry? I command thee, thou Popish Wolf, in the Name of God to depart hence, and not to presume thus to poyson the Flock of Christ.* Then said *Foster* to Doctor *Taylor*; *Thou Traytor, what makes you come hither to lett and disturb the Queens Proceedings?* To which he replyed, *I am no Traytor, but the Shepherd which Christ has appointed to feed this his Flock, with Spiritual Food; and therefore I have good Authority to be here.*

Then *Foster* in a great rage, said, *Wilt thou, thou Traitor*

rous Heretick, raiſe a Commotion to diſturb the Queens Proceedings? and thereupon they forced him out of Church, and the Prieſt went on with his Tale. A while after *Foſter* ſent to *Gardiner*, and grievouſly complained againſt Doctor *Taylor*; ſo that he ſent down to Apprehend him; which the Doctor having notice of, would by no means flye, though his Wife and neareſt Relations earneſtly perſuaded him; ſaying, *That he had done enough in reſiſting the Prieſt, and that if he fell into the Hands of his Enemies, he muſt expect nothing but Impriſonment and cruel Death.* But he replyed, *I know my Cauſe to be ſo good and righteous, and the Truth ſo ſtrong on my ſide, that I will by God's grace appear before them, and confirm the Doctrine I have Preached; for I believe that I ſhall never be able to do God ſuch good Service as now; and that I ſhall never have ſo glorious a calling, nor ſo great a mercy of God proffered me as now: Wherefore pray for me, and I doubt not but God will give me ſtrength and his holy Spirit, that all my Adverſaries ſhall be aſhamed of their doings.*

Having notice the Meſſenger was come for him, he took leave of his Friends, and went to *London*, where being admitted into the preſence of *Gardiner*, Biſhop of *Wincheſter*, and Chancellor of *England*: *Gardiner* called him Knave, Heretick, and Traytor; demanding if he knew him not: yes, ſaid Doctor *Taylor*, *I know you and all your Greatneſs, yet you are but a mortal Man, and if I ſhould be afraid of your lordly looks, why fear you not God, who is Lord of us all? how dare you for ſhame look any Chriſtian Man in the face, ſeeing you have forſaken the Truth, denied Chriſt and his Word, and acted contrary to your own Oath and Writing? with what countenance can you appear before the Judgment-Seat of Chriſt, and anſwer for your Oath firſt made to King* Henry *the Eighth, next to* Edward *the ſixth, which you have now violated and broken?*

Tuſh, tuſh, ſaid the Biſhop, *thoſe were* Herod's *Oaths, better broken than kept, and I tell thee that our holy Father the Pope has diſpenſed with them, and I am glad I am come home again into boſome of the Mother Church, and ſo I would have thee do.* Should I, ſaid Doctor *Taylor*, *forſake Chriſt by leaving that Church which he hath founded by his Prophets and Apoſtles, to approve of thoſe Lyes, Errors, Superſtitions and Idolatries, that are moſt approved of by you? God forbid. Remember, my Lord, you once wrote againſt the Pope,*

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and were sworn against him. I tell thee, said *Gardiner, that was* Herod's *oath, and I am discharged of it. But,* said Doctor *Taylor, you can never without sincere Repentance, be discharged of it before Christ. I see,* replied *Gardiner, thou art an arrant Knave, and a very Fool:* so after he had railed at him, he commanded him to the King's Bench, and ordered his close Confinement. Whereupon Doctor *Taylor* falling upon his Knees said, *Good Lord I thank thee, and from the Tyranny of the Bishop of Rome, and all his detestable Errors, Good Lord deliver us.*

When he came to Prison, it happened he met Master *Bradford* there, both rendring praises to God, who had suffered them so happily to meet, to comfort and support each other in their Affliction. When Doctor *Taylor* wrote to his Friends, he sent them word, *He thanked God for providing so graciously for him, in so ordering it by his Providence, that he had been sent to a Prison, where he had met with an Angel:* for so he called pious Mr. *Bradford.*

During his Imprisonment, he was often Examined touching his Faith and Doctrine, of which he gave such ample Testimony, grounded upon Scriptures, and the Writings of the Fathers, that his Enemies could not but confess he was a Man of great Learning; yet so bloody was their Rage, that they proceeded to Condemn him; when, upon reading his Sentence, he told them, *That God the Righteous Judge of all the Earth, would require his Blood at their hands, and that the most insolent amongst them should repent their receiving again of the Pope and his Supremacy, and their Wolfish Tyranny against the flock of Christ.*

After his Condemnation, Bishop *Bonneer* came to degrade him, bringing all the Masking Implements, and Commanded him to put them on, but he refused: then said *Bonner, If you will not I shall make you before I go. By God's grace,* said Doctor *Taylor, you shall not.* Then *Bonner* charged him to do it upon his Obedience: but upon his absolute refusal, *Bonner* commanded his Man to do it, who put them on accordingly. Then Doctor *Taylor,* setting his Arms to his sides, walking a turn or two, saying; *Now, my Lord, were I in* Cheap-side, *what a goodly Fool should I be counted, would not the very Boys laugh at these ridiculous Toys?*

At which the Bishop being angry, went to strike him, but

but his Chaplain desired him not, saying; *That he would surely strike again. Yes, by my Faith,* said Doctor *Taylor, would I, for the Cause is Christ's, and I were no good Christian if I would not fight in my Master's Quarrel.* Then the Bishop, not daring to proceed farther, Cursed him, and departed. To which Doctor *Taylor* replied, *Though you do Curse me, yet God does bless me.*

The night before his being carried to *Hadly* to be burned, his Wife, Children, and Servants were permitted to come to him, with whom he prayed very fervently, and gave them all his Benediction.

The next morning the Sheriff received him; and by the way, he was greatly solicited by the Sheriff of *Essex* to Recant. To which he only answered; *Well, I perceive that I now have been deceived my self, and shall deceive many in* Hadly *of their Expectations.* At which the Sheriff told him, *It was a gracious Saying,* and desired him to explain it, hoping he intended to Recant. *Why,* said Doctor *Taylor, I did propose to my self once, that I should have been buried in* Hadly *Church-yard, in which I now see I shall be deceived, and as for my deceiving of others of their Expectations, is, that I being a man of a Corpulent body, might have fed many Worms, who now must be content without me.*

Being come within two miles of *Hadly,* a great number of People came to meet him, greatly lamenting the State into which he was fallen; but he comforted them, Saying, *Be Patient, as for me, I thank God, I am almost at home, and have not past two miles more to go over, before I come to my Father's House.*

Coming to the place of Execution, the Sheriff commanded him not to speak to the People; which griev'd him, that he was not suffered to take his last farewel of those to whom he had so faithfully Preached the Gospel: yet he was very Cheerful; after he had prayed a while, he put off his Cloaths, and went to the Stake and kissed it, and through the vehemency of Zeal by which his Soul was agitated, going about to speak, one thrust a Staff into his Mouth, another struck him over the Head; and a third threw a Faggot at him, which so cut his Face that the Blood ran down in abundance; upon which he

he said, *O Friend, what needed this? I have harm enough already.* then saying his *Miserere* in English, Sir *John Shelton* struck him on the mouth, saying, *Knave I will make you speak Latine.*

When the fire was kindled, he extended his Arms toward Heaven, and with a voice ravished with Joy, continued saying, *Most merciful Father of Heaven, for Jesus Christ my Saviours sake, receive my Soul into thy Hands*, till one with a Halbert beat out his Brains. Thus died this Blessed Martyr, *Anno* 1555.

The Life of John Bradford.

HE was born at *Manchester* in *Lancashire*, and brought up in such Learning as the place afforded; when he had greatly profited therein, he became Steward to Sir *John Harrington*, for several years, but his mind being fixed upon Divine matters, left his Master and went to *Cambridge*; where within two years he commenced Master of Arts, and was Fellow of *Pembrook*-Hall; and there came acquainted with *Martin Bucer*, and by conversing with him he greatly profited; insomuch that Dr. *Ridley* Bishop of *London*, hearing of his holy Life, preferred him to be a Prebend of St. *Pauls*; where he continued till the beginning of Queen *Mary*'s Reign: when as one *Bourn* Chaplain to *Bonner*, after Bishop of *Bath*, Preaching at *Paul*'s Cross, so highly offended the People in his Sermon, by inveighing against the Reformed Religion, that a Dagger was thrown at him, and they began so far to Mutiny, that had not Mr. *Bradford* stood up in his place and quieted them, they had pulled the Popish Wolf in pieces; but the People no sooner perceiving *Bradford*, but they gave a great shout, crying, *Bradford, Bradford, God save thy Life Bradford?* Yet *Bourn* not thinking himself safe, desired Mr. *Bradford* to convey him out of the Throng, which he did, sheltring him, and spreading his Gown over him,

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into St. *Paul's* School where he left him. Then cried the People, *Ah! Bradford thou hast saved him, that will be the forwardest to burn thee*: as indeed he was.

On the same day, Afternoon, Mr. *Bradford* Preached at *Bow* Church, and sharply reproved such tumultuous Proceedings; yet within three days after, he was, by the Council, charged as a stirrer up of Sedition; and sent to the *Tower*, from whence he was removed to the *Kings-Bench*, and brought before *Bonner*, to be examined; but ever put the Bishop to a non-plus: His Death being resolv'd upon, the bloody Wretch proceeded to pass Sentence upon him, likewise to degrade him, and then committed him to the *Counter*, where he continued a considerable time, Preaching, and Exhorting the Prisoners, in the way of saving Knowledge, and relieving their wants according to his Ability: Nor was there a day passed wherein some Person of Quality did not come to him for Instructions, insomuch that his Chamber seemed rather a Chapel for Divine Worship, than Imprisonment; for there he Preached twice every Sabbath, and prayed with such as resorted thither every day, and as often as he had opportunity administred the Sacrament in both kinds. He was a man so just, that the Keeper of the *Kings Bench* would permit him to go into *London* and visit his Friends, and he was ever so Faithful that he rather returned before, than after the time he had set.

When his Friends demanded whether they should solicite his Delivery, and what he would do if he had his Liberty, his Answer was; *That he did not greatly Care whether he was delivered or not, but if it so happened, he would Marry and live secretly in* England. During his Imprisonment, many Spanish Fryars came to tempt him to Renounce his Religion, but he used such powerful Arguments to confirm it to be the true Religion, such as was established in the Primitive Church by Christ and his Apostles, and so confounded them in their own Arguments, that they were obliged to betake themselves to their old shift, which was to rail and brand him with the name of Heretick.

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He had the opportunity to escape, but would by no means attempt it; the night before he was conveyed to *Newgate* he dream'd, *That he was to be burnt within two days, that Chains were brought, and that the day following he was to go to Newgate*; which happen'd accordingly, for he was scarce risen before the Keeper's Wife came to him, and told him she had heavy News to inform him, which is, said she, *That you must presently go to Newgate, where your Chains are ready, in Order to your being burnt in* Smithfield; at which he taking off his Cap lifted up his Eyes toward Heaven, and said, *I thank God for it, I have looked for the day a long time, it comes not now to me suddenly, but as a thing that I have waited for with Patience; the Lord make me worthy to suffer for his Name:* And thereupon he prayed fervently for a good space, when as the Officers were come to fetch him, at which time he called together the Prisoners, and Servants, giving them many pious Exhortations, and distributed Monies amongst them, bidding them *Persevere in the Truth, and not be carried away with every Wind of Doctrine.*

When he came to *Newgate*, several came to visit him, to whom he gave Ghostly Consolation; and the next Morning the Sheriff came, and conveyed him together with a youth of about eighteen years of Age to *Smithfield*, where the Stake was prepared. When he came at the Stake, he kissed it, as likewise a Faggot that he took up, and then falling flat upon his Face, in token of Humility, he prayed for a good space, till the Sheriff ordered him to rise; putting of his Raiment, he was, together with the Youth fastned to the Stake, when as he cried with a loud voice, *Repent, O England, of thy sins, beware of Idolatry, beware of false Anti-Christs, take heed they do not deceive thee.* Then turning to the young man, who was an Apprentice to a Merchant in *London*, he said, *Be of good Comfort Brother, for we shall have a merry Supper with the Lord this Night.* And then embracing the Reeds, he said, *Strait is the way, and narrow is the gate that leadeth unto everlasting life, and few there be that find it.*

The fire being kindled, he held his hands in the flames, and with a Christian patience suffered the burning, without so much as stirring the body, dying

dying a glorious Martyr, in the Bloody year, Anno 1555.

The Life of Nicholas Ridley.

HE was Born at *Newcastle*, and Educated till he was fitted for *Cambridge*, where he grew so famous in Divinity, that he was chosen Master of *Pembroke* Hall, and commenced Doctor in Divinity.

Archbishop *Cranmer* hearing of his Fame, made him Vicar of *Hern* in *East-Kent*, and in a while after was a Prebend of *Canterbury*; but not greatly liking those with whom he was obliged to converse with, left them, and travelled into *France*, where having visited many Places, and profited in his Studies, he returned into *England*; he was no sooner come, but King *Henry* the Eighth sent for him, and Ordained him one of his Chaplains; and after made him Bishop of *Rochester*, in which he continued till the Reign of King *Edward* the Sixth, who translated him to *London*, where he continued Preaching and Instructing the People by expounding the Scriptures, and persuading them unfeignedly to embrace the Reformed Religion, by utterly renouncing Popish Superstitions and Idolatries.

This good Bishop was first converted to the true Religion, by reading *Bertram's* Book of the Sacrament, and confirmed in his Opinion, by *Peter Martyr*, and other Learned Divines of the Reformed Church; in the first year of Quen *Mary* he was sent for before the Council and accused of spreading Heretical Doctrine. To which Accusation, he opposed with learned Arguments; then was he, Archbishop *Cranmer*, and Dr. *Latimer* sent to *Oxford*, to dispute the Popish Doctors; after which they were all three committed to Prison in that City; at last Dr. *Ridley* was seperated from the rest, and sent to the House of one Mr. *Irish*, where he remained till he suffered Martyrdom; he

he often conversed by Letters with holy men, as likewise with Mr. *Bradford*, who was at the same time a Prisoner in the King's Bench; when writing to Dr. *Latimer*, he desires him that he would send him continually some Spiritual Consolations; *For*, says he, *unless the Lord assist me in his Service, I shall but play the part of a Coward*; *but he can make a Coward in his Cause fight like a courageous Soldier.*

He confessed, that upon hearing the resolute Confession and last Speech of Mr. *Rogers*, he was greatly encouraged, and felt the heaviness that before oppressed his Soul quite removed, so that he was all Joy and Peace within.

Being brought into Saint *Mary's* Church, where by the Queens Appointment, he was to be tryed, amongst whom one sat representing the Pope; when he was come they opened their Commission, and began to read it, to which he gave Attention, till such time as they mention'd the Pope and his Supremacy, and then he put on his Hat, saying, *I do not this in contempt to any Person here, but to the Pope, whose usurped Supremacy I should make my self guilty of owning, if I should with patience vail my Cap at the hearing it.*

Upon this, the Bishop of *Lincoln* chafed exceedingly, and commanded the Beadle to take off his Cap, which he meekly suffered him to do; when after a long Examination, but no Proof against him of any Erroneous Doctrine, they proceeded to read his Sentence of Condemnation; and after the Bishop of *Worcester* came to degrade him, bringing the Massing Trinkets, which he would have him put on, but he refused. Then the Bishop with the help of his men put 'em on him, and taking them off again, pronounced him an Excommunicated and Accursed Person, declaring it dangerous for any to converse with him. Yet Dr. *Ridley* laught at the Bugbear threats, remembring the words of the Apostle, who says, *If our Conscience accuse us not, God that is greater than our Conscience will not condemn us.*

After the Degradation, he was delivered in order to his Execution: at Supper-time his Keeper's Wife weeping to think he must suffer the next day, he comfor-

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ted her, saying, *I pray be patient and chearful, as I am, for by this grief you express, 'tis plain you love me not*; and with a chearful countenance invited them all to his Wedding, saying, *To morrow shall I be married*: and when some offered to watch with him, he refused their kindness, saying, that he should sleep as well that night as ever he did in his life.

When the Morning was come, the Sheriff, and others, came with a great Guard to convey him to the Place of Execution; also Dr. *Latimer*, who was condemned with him: Dr. *Ridley* dressed himself in his Episcopal Garments, and shaved himself, as if he had been going to an Earthly Wedding; upon his way, he looking behind him espied Dr. *Latimer* coming after, and called to him with a chearful voice, saying, *O Brother, are you there? Yes*, said Dr. *Latimer*, *I have after you as fast as I can.* When they came to the Place of Execution, Dr. *Cole* being mounted upon a Stool, set for that purpose, began to rail against them to the People telling them, *That they were* Zuinglians, Oecolampadians, *and the worst of Heretick*s. Upon which Doctor *Ridley* fell upon his Knees, and besought the Lord *Williams, for Christ Jesus sake that he might have liberty to answer him, and clear himself of those Scandals before he died*; but the Vice-Chancellor and others, run and stopped his mouth saying, *If he would Recant he should be heard, but not otherwise*: *Then* said Dr. *Ridley*, *I will never deny my Lord Jesus, and his known Truth, whilst I have breath in my body.* Then turning to Doctor *Latimer*, he embraced him, and bid him be of good comfort; *For*, said he, *God will either asswage the heat of the Fire, or give us strength to endure its fury with patience*; and so going to the Stake he kissed it, then kneeled down, and prayed for a good space; when rising up, and being about to speak to the People, the Popish Locust run and stopped his mouth.

When he was stripped, and the Faggots were about him, he said, *O Heavenly Father, I give thee thanks, for that thou hast called me to be a Professor of thee even unto Death, I beseech thee, O Lord God, have mercy upon this Realm of* England, *and deliver it from all its Enemies.* When the Smith was knocking in the Staple that fastned the Chain, he said, *I pray*

I pray thee good fellow drive it in fast, for the Flesh will have its course. Then his Brother-in-Law brought him a bag of Gun-powder, which he received joyfully, and tied it about his Neck; the fire being kindled, he stood in the flame a long while before he died, by reason of the ill making of the fire, and then, saying, *Into thy hands, O Lord, I commend my Spirit, Lord receive my Soul*, he gave up the Ghost, suffering Martyrdom, *Anno Christi* 1555.

One thing is worthy of Note, and may be counted a Prophecy, which was this; Dr. *Ridley* then Bishop of *London*, long before King *Edward*'s Death, as he was crossing the *Thames* in a Boat, the Wind arose so high that all that were with him were in fear of present drowning; but he comforted them, saying, *Fear not, for this Boat carries a Bishop that must be burned, and not drowned.*

The Life of Hugh Latimer.

HE was born in *Leicestershire*, at *Thrikesson*, and was sent to *Cambridge*; where he gave himself wholly to the Study of Divinity, and Commenced Batchelor of Divinity; yet he was so zealous a Papist, that he wrote against *Melancthone*, and others of the Reformed Churches; but God having made him *a chosen Vessel to bear his Name*, soon found means for his Conversion; for Mr. *Bilney* an an Orthodox Divine taking notice of his great Zeal, in the way he then was in, took such opportunities to discourse with him, that by his convincing Arguments he so wrought upon him, as he gave Attention to his Doctrine, whereby he soon became much inclined to the reformed Church; and greatly grieved for the abuses he had offered to the Reformed Ministers, asking them forgiveness for the offences.

When he was thus Converted, he began to Preach, and to Convert many; but the Bishop of *Ely* sent strictly

to forbid him; but upon his refusing to desist, the Bishop went himself, where he found him teaching so Authentickly and with such a Grace, the Bishop instead of reproving, highly commended him, and wished to God that himself had the same Gift of Preaching. Shortly after Complaint was made against him to Cardinal *Woolsey*, who cited him; but by the means of Dr. *Butts* the King's Physician, he was rather advanced then discouraged; it being about the time that the Debate was about King *Henry* the Eighth's Supremacy; the Cardinal upon finding him a man of great Learning, chose him to be one about the deciding that Affair: Within a while, he grew into such favour with the Lord *Cromwel* that he preferred him to a Benefice in *Wiltshire*, where he Officiated for many years, and then was removed to the Bishoprick of *Worcester*, where he behaved himself so well, that he soon obtained the Praise of all that were under his Cure. But some malicious Fryers and Monks, who greatly envied him, plainly perceiving his Doctrine tended to the discovery of their abominable Errors; insomuch that they Exhibited many Complaints against him: How that he Preached false Doctrine, and endeavoured to stir up the People to Rebellion. To this he so learnedly answer'd, that his Adversaries were ashamed of what they had done; then continued he more diligent than ever, reforming such Abuses, as were crept into the several Churches under his Jurisdiction, opposing the cross Absurdities of the Popish Priests, Preaching against Miracles and Transubstantiation, Adoration of Images, *&c.* which made the ridged Papists ever lay Snares for him; but during the Life of the worthy Lord *Cromwel*, they prevailed not.

Upon New-years-day, when the Bishops were wont to present the King with Gifts, Dr. *Latimer* presented King *Henry* with a New Testament, in a Handkerchief, with this Inscription on the Covers: *Whoremongers, and Adulterers, God will Judge*; so plain was he in reproving the King, when none besides him durst Attempt it.

A while after, the Popish Lords obtained a Bill to pass in Parliament, containing the six bloody Articles, which obliged

obliged many a good man, to lay down his Charge, and amongst the rest this good Bishop. When he had pulled off his Rocket before several of his Friends, he skipped for joy, saying; *Now I feel my self light; as being discharged of a heavy Burthen.*

When he had resigned his Bishoprick, he retired to West-*Kingston* near *Bristow*, where he had a Parsonage, and there he Preached every *Sunday*, Exhorting the People in the way to eternal Life. Yet here the restless Papists would not suffer him to be quiet, but made great Complaints against his Doctrine, although they could prove nothing therein contrary to the Word of God; upon which he repairing to Arch-Bishop *Cranmer*, found such Favour, that he prevailed with the King so far, that his Accusers were forced to shrink; well knowing they could make out nothing Erroneous against his Doctrine.

King *Henry* the Eighth dying, and King *Edward* coming to the Crown, the six Articles that had caused such Blood-shed, were Revoked, and Doctor *Latimer* was restored to his Bishoprick; where he continued to preach twice a day: the Pope's Chickens not having such shelter, under the Wings of this good Prince; the Bishop lived in great quiet, and followed his Studies so close, that he became such a Disputant, that few durst encounter him.

One day as he was preaching, he told his Auditory, *That his Preaching the Gospel would one day cost him his Life, and that* Winchester *was preserved in the* Tower *for the same purpose*; which in the Reign of Queen *Mary* fell out accordingly; for she was no sooner seated in the Throne, but a Pursevant was sent to fetch Doctor *Latimer* up to *London*: Of whose coming, although he had notice before-hand, yet would he not avoid him; but having received the Letters he brought from the Council, he promised to follow him, which he did the next day, though contrary to the expectation of his Enemies; who wished that he would flye, well knowing his great Parts: but he taking leave of his Friends; said, *I now go as willing to give an Account of my Faith, as ever I yet went to any place*;

doubting not, but that God, who hath made me worthy to Preach his Word before two excellent Princes will enable me to bear Witneſs before the third, either to her Eternal Comfort or Diſcomfort. In his way he rid through *Smithfield*, where he ſaid to ſuch as accompanied him; *That* Smithfield *had groaned for him a long time.* When he came before the Council, they fell to abuſing him, and without ſuffering him to ſpeak, ſent him to the Tower.

Being in the Tower, God gave him not only Chriſtian Patience, but endued him with the Spirit of Wiſdom, beyond what he had formerly been capable of: there he kept a whole Winter without Fire, notwithſtanding his Age, and the extremity of the Weather; which made him tell the Lieutenant's Man, *Unleſs they looked better after him, he ſhould deceive them:* which words he repeating to his Maſter, the Lieutenant charged Doctor *Latimer* as one intending to make his Eſcape; but he expounded the Words, ſaying, *That unleſs you provide me Fire and other Neceſſaries, inſtead of dying by heat* (meaning burning) *I ſhall periſh here through cold and want.*

After he had continued a conſiderable time Priſoner in the Tower, and been often tempted to Recant, he was ſent to *Oxford*, with Doctor *Ridley* Biſhop of *London*, and Archbiſhop *Cranmer*; there to Diſpute againſt the Popiſh Doctors about Tranſubſtantiation, and other Erroneous Tenets of the Church of *Rome:* where Doctor *Weſton* was appointed Prolocutor. The Place for the Diſpute being St. *Maries* Church: and although theſe three Champions of Chriſt were ſeparated, not being allowed the uſe of Books; yet did they ſo confound their Adverſaries by lively Texts out of the Scriptures, and Proofs out of the Fathers, that they were obliged to fall to their old way of railing; and gave out to the Rabble, that they had prevailed againſt the Hereticks, but would by no means ſuffer the Proceedings to be Publiſhed: then was our good Biſhop, with the reſt, conveyed to ſeveral Priſons; where he continued with admirable patience, writing to his Fellow Sufferers, to comfort and ſtrengthen them, to bear their Croſs: and often in his Prayer he would beg of God to reſtore the Light of

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the Gospel once more in *England*; and that he would preserve Queen *Elizabeth* to be a comfort to the People: and for himself, he desired to dye, That he might Seal his Testimony with his dearest Blood.

A while after he was brought to his Tryal; where he so defended the Doctrine he had preached, that his Enemies were amazed at his prodigious Learning: yet they proceeded to Degrade and Sentence him; after which he was delivered up in order to his Execution, together with Doctor *Ridley*.

When he was brought to the Stake, he looked with a chearful Countenance, not being dismay'd at the approach of Death: After he had prayed a while, he unstripped himself, and said to Bishop *Ridley*, *Brother be of good comfort, and play the Man; for I trust by God's grace, we shall this day light such a Candle in* England, *as shall never be put out*: adding, *That he knew God was faithful, and would not suffer him to be tempted above what he was able to bear.* Then embracing Doctor *Ridley*, he was bound to the Stake, and the fire kindled; then he cryed with a loud Voice, *O Father of Heaven receive my Soul:* and stroaking his Face with his Hand, he gave up the Ghost; dying a glorious Martyr at *Oxford*, *Anno Christi*, 1555.

Two things are worthy of Note. The first is, at his Death such abundance of Bloud gushed out, that it for a while dampned the fire. The second is, That *Stephen Gardiner*, Bishop of *Winchester*, his mortal Enemy, having that day prepared a great Feast at *Winchester* House in *Southwark*; notwithstanding his having several Persons of Qualitr to dine with him, would not go to Dinner, till he had received certain intelligence of the Deaths of *Latimer* and *Ridley*, which was not till about four in the Afternoon: when with a chearful Countenance he said; *Come now my Lords sit down, the Arch-Hereticks are dispatched*: But he had not eat past three bits before his Tongue began to swell in his Mouth; so that being carried from the Table, as not being able to go himself, he continued in a miserable condition for fifteen days and then dyed; being, as some report, Starved, by reason he could not swallow any Sustenance.

The Life of John Philpot.

HE was born in *Hampſhire*, of worſhipful Parents, and was ſent to *New College* in *Oxford*, and there profited in his Studies; he then betook himſelf to the Study of the Civil Law, and after that, Divinity: yet ſhewing his Opinion openly in Matters of Religion, during the Reign of King *Henry* the Eighth, he was often in danger of his Adverſaries: to avoid them he travelled to *Italy*, where he was not ſafe neither; for by reaſon of the great Zeal he had for God's Holy Word, he could not forbear to ſpeak againſt the Idolatries and Superſtitions of the Church of *Rome*: yet through the Protection of the Almighty, he at the beginning of King *Edward's* Reign, arrived in *England*, and was made Arch-Deacon of *Winchester*: but when Queen *Mary* came to the Throne he loſt his Place, yet continued his Title. Within a while after, a Convocation was held in St. *Paul's* Church, where Doctor *Weſton* being Prolocutor, Mr. *Philpot* was choſen by the Biſhops, and others of the Reformed Church, to oppoſe the Papiſts in the Diſputation; where he ſo Learnedly managed his Part, that he put his Adverſaries to ſilence: when they perceived no Arguments would beat them out, they threatned him with a Priſon, if he ſpoke any more; and within a ſhort time after, procured a Mandate from the Queen, to break up the Convocation. The Prolocutor had all along uſed ſuch inſolent Behaviour; ſaying, *That they were all well enough: for*, ſays he, *we have the Sword, and you have the Word.*

A while after, there came an Order from *Gardiner* to apprehend Mr. *Philpot*, which was done, and he committed to Priſon: and being ſent for by Doctor *Story*, he examined him, and afterwards ſent him to *Bonner*, who put him in his *Cole-Houſe*, where he found one *Smith* a Miniſter of *Eſſex*, who had made his Recantation and was diſmiſſed; but finding ſuch inward Torments in his Conſcience,

that

that he could rest neither day nor night, he came to the Bishop's Register, and desired to see his Recantation, upon pretence of adding something more; but the Book was no sooner opened, but he tore it in pieces, and then immediately found ease; yet was he apprehended and carried before *Bonner*, who not only railed at him, but beat him, tore off his Hair, and used many other Outrages; which he patiently endured, rejoycing at his outward Sufferings and Imprisonment, better than his Enlargement.

Within a day or two Mr. *Philpot* was sent for before *Bonner*, who asked how he could be so merry as to sing Psalms in such a place, rejoycing in his naughtiness? not so my Lord, said Mr. *Philpot*, but according to the Directions of St. *Paul*, we rejoyce in the Lord, *singing together in Hymns and Spiritual Songs*; for we are in a dark and and comfortless place, and therefore we comfort our selves as well as we can, lest as *Solomon* says, *Sorrow should eat up the Heart*; therefore seeing the Apostle says, *If a Man be of an upright mind, let him sing Psalms*; and we being so, I hope your Lordship will not be angry. Then *Bonner* demanded his Opinion about the Sacrament; but he replied in the Words of *Ambrose* to the Emperor *Valentinian*, *Take away the Law, and I will Dispute:* for should I now do it, I should bring my self into a Snare; neither do I think my self bound to answer in private, but if I am called to answer in publick as the Law shall require, I shall not be ashamed of the Gospel of Christ, nor the Testimony I have born of it.

Then was he again carried to the *Cole-House*, where he professed he slept as well upon Straw, as on a Bed of Down.

Being sent for again, he found several Doctors and Bishops with *Bonner*, who were to Examine him; and the Bishop of *Worcester* desired him to pray to God to give him Grace, that so he might conceive the Truth: whereupon Mr. *Philpot* falling on his Knees, prayed earnestly with an audible Voice, desiring God to strengthen him to defend his Cause, as also to better his Understanding, if he was deceived: but *Bonner* was displeased with the

Bishop for bidding him pray: *for*, said he, *This it is in which they take a singular Pride, and are like some Hereticks that* Pliny *makes mention of, who were used to sing* Ante Lucanus Hymans, *To sing Praises before the dawning of the day: Yes*, said Mr. *Philpot, I beseech God of his Mercy to make all that are here present, such Hereticks; for they were godly Christians, with whom the Tyrants of the World were offended for their Christian Practices and godly living.*

After this, the Bishops demanded if he would Recant, but he told them he would not, unless they could convince him of any Error by Scripture; but they would not Dispute, and he was re-manded to the *Cole Hole*, and there set in the Stocks; and after was Condemned, Degraded, and sent to *Newgate*: by the way he Exhorted the People to be constant, and persevere in the Faith of Christ; and desired them to bless God for that day wherein he was to suffer.

When he came to *Newgate*, he was put into a place by himself, and had word brought him the next morning, that he must suffer; when with a chearful Countenance, he replied, *I am ready, God grant me strength, and a joyful Resurrection*: and after having retired a while to pray, he came forth, and was conveyed into *Smithfield*; where he no sooner came, but he fell on his Knees, and with a loud Voice cryed, *I will pay my Vows in thee, O* Smithfield: then rising up, he kissed and embraced the Stake, saying, *Shall I disdain to suffer at this Stake, when my Lord and Saviour refused not to suffer a most vile Death for me?* Having poured out his Soul to God, he suffered himself to be bound with the Chain; and when the Fire was kindled, he commended his Spirit into the Hands of the Father of all Spirits, and patiently gave up the Ghost; suffering Martyrdom, *Anno Christi*, 1555, and of his Age about Forty nine.

The

The Life of Thomas Cranmer, *Arch-Bishop of* Canterbury.

HE was born a Gentleman, at *Arselachon* in *Nottinghamshire*, and was sent to *Cambridge*, where he so profited in his Studies, that he was made Fellow of *Jesus College*: But marrying, that Place was sequestred from him, and was appointed Divinity Reader in *Buckingham College*, where he behaved himself so well that he got the good Will of of the Heads of the University: So that his Wife dying, he was Re-invested in his former Place; where he Commenced Doctor of Divinity.

Cardinal *Woolsey* having Founded a new College in *Oxford*, sought for the most Learned Men in the Kingdom to repleniſh it, amongst whom *Cranmer* was chosen: But he foreseeing *Woolsey*'s Fall was at hand, would not embrace the Offer, but kept in his former Station.

King *Henry* the Eighth being desirous to be Divorced from *Katherine* of *Spain*, formerly Married to his elder Brother Prince *Arthur*, had long laboured in the Court of *Rome* to effect his Purpose; but after great Trouble, and much Mony spent, nothing was done; insomuch that the King was exceedingly troubled. It happened that *Fox* and *Gardiner*, the former the King's Almoner, and the latter his Secretary, being at *Waltham*, where the Court resided, they one day invited *Cranmer* to Dine with them, who was come from *Cambridge*, for fear of the Plague, which raged much in that University; in the midst of their Feasting, they demanded his Opinion touching the King's Divorce: To whom he made this modest Answer.

'I cannot say much on the sudden, in so weighty a 'Business, which requires considerable Study and Consi-'deration: But in my Opinion, seeing the King lies 'under Pressure of Mind, and is in great Trouble of Con-'science, nothing can be more grievous than long De-

'lays

'lays, and wandering in Romish Suits, in which, whoso-'ever are once entangled, can hardly get out of the Snares: 'Wherefore I think it better, that laying aside all De-'lays, and Court Suits, wherein the King has been so 'long tossed with great Afflictions of Mind, the Judgment 'of Divines both in our own and foreign Nations, and 'Universities be searched out, and required, which may be 'strengthned with the Law of God; and as they shall by 'God's Word prove it, Lawful, or Unlawful, so let 'the King proceed, and by that means have the Cause 'Determined in his own Country; whereby he may live 'in lawful Matrimony with a chearful Mind, and quiet 'Conscience; which is much to be desired by all his faith-'ful Subjects.

Having thus spoke, they highly approved of what he said; wishing the King had had his Advice before he sent to *Rome*. Next day coming to the King's Presence, he demanding what was done in his Affair, *Fox* recounted to him all that *Cranmer* had said; but *Gardiner* would have had the Praise of it himself; yet the King would not hear him, but returning to *Fox*, asked him whether *Cranmer* was yet in *Waltham*; and understanding he was, he immediately sent for him; saying, *He Counsels right; had I but known as much two Years since, I had not only saved infinite Expences, but had lived with a quieter Mind ere this time, than now I do.*

When *Cranmer* was introduced, the King demanded if he would stand to what he had said: To which, he replyed, that he would. Whereupon the King commanded him to write his Opinion, as likewise the Earl of *Wiltshire* to furnish him with Lodgings, Books, and whatever he required. When *Cranmer* had written as he thought fit, he presented it to the King who highly approved it, and asked him if he would make it good before the Pope: Which he undertook to do, and desired the King, that learned men might be sent to other Universities to know their Opinions; which was accorded to, and *Cranmer* with the Earl of *Wiltshire*, was sent Ambassadors to *Rome*; where the Pope holding forth his Toe for them to kiss, an unmannerly Spaniel of the Earls, run and caught it

in

in his Mouth; after which the Ambaſſadors refuſed the Favour, and the Pope pulled in his Foot again.

Cranmer having made his Buſineſs known, offered to Diſpute with any that would undertake to Defend againſt his Opinions: Saying, *He would prove it* Jure Divino, *That a Brother ought not to Marry his Brother's Wife.* But finding none that would argue in that Point; after the Pope had made him his Penitentiary, he left *Rome*, and went into *Germany*, where he put the Queſtion to thoſe of the chiefeſt Univerſity, who confirmed what he had ſaid; and he returned into *England*, bringing with him the Opinions of above two hundred Learned Men, who concurred with him, that the Marriage was unlawful.

About the ſame time thoſe that the King ſent into *Italy*, and other Parts returned, bringing the Opinions of moſt Univerſities, which were coherent with the other; the King having kept the Arch-Biſhoprick of *Canterbury* (vacant by the Death of *William Warham*) the ſpace of ten Months; upon *Cranmer's* Return he beſtowed it on him, though he much declined it, having delay'd his Buſineſs the longer, in hopes ſome one or other would obtain it before his Arrival; for he knew he muſt not only take an Oath to the Pope, but by ſuch an Advancement incur the Envy of many, who gaped for ſuch a Promotion: But the King preſſing it upon him, he could not refuſe it; yet he gave the Pope's Bull into the King's Hand; ſaying, *That he would never receive the chief Biſhoprick of* England *from any, but him who was Head of* England; *nor take an Oath that was derogatory to the King's Authority.*

Being thus inveſted Primate of *England*, he carried himſelf ſo Circumſpect, Meek, and Merciful, that it grew a Proverb, *viz. Do my Lord of* Canterbury *a ſhrewd Turn, and he will be your Friend as long as you live.*

But he continued not long in this Dignity, before the Popiſh Serpent began to ſpit their Venome: Eſpecially *Gardiner* who uſed his utmoſt Diligence to bring him into Diſgrace with the King; and in order to effect his wicked

wicked Purpose, was the chiefest Promoter of the six bloody Articles, which cost many a brave Man his Life. They often suborned Ruffians to swear Treason and Heresie against him; but God so ordered it, that what was objected, was but rarely Believed, and the Undertakers so discouraged, that they rather brought themselves into Disgrace, than this good Bishop. Yet the King once, to try the Virtue and Patience of *Cranmer*, made him believe he would deliver him up to the Will of his Enemies: But when he perceived he no ways feared to bring his Actions to the Test, and discern'd his Innocence, he gave him his Ring, commanding him to Appeal to him, if they offered to use him Uncourteously.

Next day he was to appear in the Council Chamber, to make good several Articles charged against him: But being come into the *Lobby*, they made him wait almost an Hour amongst the Footmen; although himself was a Privy-Counsellor: Of which Disgrace Dr. *Buts* the King's Physician giving the King to understand, he grew extream angry; Saying, *Ha! do my Counsellors so disgracefully use the Primate of* England? and thereupon commanded his Admittance.

When he was entred, the Council told him that it was laid to his Charge, that all *England* was turned from the Catholick Faith, and infected with Heresie by his means: For by his private Devotion and Order in his Family, most of the Churches had taken Example. Whereupon he desired to see his Accusers, and know what Proof they could make of what they laid to his Charge, that so he might return his present Answer to what they should object against him, and thereby clear his Innocence; saying, That it was not meet that the Primate of *England*, and a Privy-Counsellor, whose Faith was never call'd in Question, should be Imprisoned before he was heard; and he believed what was said was only upon bare Suspicion: But when he perceived them bent to send him to the *Tower*; he told them, he was very sorry they would oblige him to Appeal from themselves to the King; and thereupon he delivered the King's Ring,

citing

citing them presently to appear before him, and in the mean time to suspend their Decree: Whereupon they were all struck Blank; and the Lord *Russel*, who was afterwards Earl of *Bedford*, said, *Do not I tell you that the King would never suffer the Arch-Bishop to be Imprisoned, unless he were guilty of High-Treason against his Majesty.*

When they came into the King's presence, he sharply reproved them for so using the Arch-Bishop; saying, He expected better from them, then to let *Cranmer*, one of their Fellow Counsellors, stand amongst Serving-men; demanding whether any of them would not have taken it for a great Affront, had they been so served; and thereupon, striking himself on the Breast, he swore, that he was more beholden to *Cranmer*, than to any man living, and that upon Tryal, he found that no Prelate whatsoever could be more faithful to his King; and therefore commanded all that loved him, should hold *Cranmer* in high Esteem.

Upon this they stood mute, but the Duke of *Norfolk* breaking silence, said, *May it please your Majesty, it was not our purpose to hurt the Arch-Bishop; but that being kept in Custody during the Inquisition, his Innocence might be the sooner cleared, and the Aspersion laid upon his Reputation wholly obliterated.* But the King angerly replied, *I will not have* Cranmer *thus handled, nor any that are dear to me; but I perceive some malicious Spirits amongst you, which will restrain, by interposing my Authority.* And when he had said thus much, he departed in a great Rage; upon which each Counsellor taking *Cranmer* by the hand, desired to be Friends with him, to which he Condescended, freely forgiving them, and all that had any ways injured him.

After this, by reason that Dr. *Cox* and others, that were sent to *Canterbury* to inquire into the matter, neglected the same, and had done little or nothing therein, being bribed by *Cranmer*'s Enemies; the King secretly sent Dr. *Lee*, impowering him to search the houses of some eminent Papists, which he did at Mid-night, and there surprized several Letters sent by *Gardiner*, to give Directions in the Management of the design, and amongst the rest, one from the Suffragan of *Dover*, and another from

from Dr. *Barber* a Civilian, whom he had not only advanced but greatly confided in.

When these Letters were brought to the King, he sent for *Cranmer* and delivered them to him, bidding him now he knew his Enemies to beware of them. When he was gone from the King's presence, he sent for the Suffragan and Dr. *Barber*, telling them, he had been shamefully abused, by some whom he most trusted; and that they had not only revealed his Counsels, but likewise raised many false Scandals of him; therefore he had called them to give their Advice, what was best to be done upon that occasion. Marry, quoth Dr. *Barber*, *such Villains deserve hanging, nay, hanging is too good for them.* *Yea*, said the *Suffragan*, *rather then they should want an Executioner, I my self would be he.* Upon this, the Arch-Bishop lifting up his Eyes towards Heaven said, *O Lord and most merciful God, who may a man trust in these days? &c.* then he demanded whether they knew those Letters; when perceiving their Villanies were brought to Light, they fell upon their Knees, and begged his Pardon for their Offences; which he easily forgave, saying, *God make you good men; I never deserved this at your hands, but ask God forgiveness, who you have so highly offended.*

In such Conflicts continued he, against his Popish Adversaries, till the Death of King *Henry*; but King *Edward* the sixth reigning, he had more quiet, and greatly helped on the Reformation, by encouraging Godly men therein, not only with his Doctrine and Authority, but with his Estate. But the good King dying, his bloody Sister no sooner came to the Crown, but he was imprisoned in the Tower, refusing to fly; saying, That had he been accused of Theft, Murther, or any other notorious Crimes he could safely have done it, but being to answer for his Religion, and the Allegiance he owed to Heaven, he would rather lose his Life in defence of the Truth, then by flying out of the Kingdom, desert such a Cause.

Having continued a considerable time in the Tower, and there often Examined and persuaded to recant, but utterly refusing, he was sent to *Oxford*, and there after divers Examinations and great Promises if he would recant

recant, he was brought before the Queens Commissioners and Pope's Delegates; but the Authority of the latter he would by no means own; yet they proceeded to degrade and sentence him, altho' he appealed from the Pope, to the next general Council.

After this, they carried him back to Prison, at which he seemed not at all dejected, but with a merry Countenance demanded meat, having eaten nothing the day before; saying, *I was much troubled; but now I thank God my heart is at quiet.* After this, the Popish Doctors frequently visited him, and used all the Arguments they could, to perswade him to a Recantation; but he absolutely resolved for a considerable time, but at last through humane Frailty, and desire of Life, he did subscribe to a Recantation; but so far were his Enemies from fulfilling their Promise, that they hastened his Death; yet let him not know of it, till the Morning he was to be Executed; when as they brought him out, and set him upon a Stage for the People to gaze at, whilst Dr. *Cole* declared upon what Account he was brought thither; laying open for what he was condemned: But above all, told them how he had recanted; yet could not be pardoned: for the Deaths of Sir *Thomas Moor*, and Dr. *Fisher* could no other ways be attoned for. But the true Cause was, Cardinal *Pool* gaped for the Arch-bishoprick, which he could not have during the Life of *Cranmer*. Then they desired him publickly to Confess, what he had privately done. When as the good Bishop being greatly afflicted, and troubled in his Conscience for what he had done, burst out into a flood of Tears, and after his Speech came to him, he lifted up his hands towards Heaven, saying, *O Lord forgive me this great Sin, against thy holy Name; which through the Weakness of the Flesh, I have unadvisedly committed:* And then addressing himself to the People, he desired them for *Jesus Christ* sake, to pray for him; that God would pardon his Sins, and Especially that of his Recantation, which lay most heavy on his Conscience; for that he had done it contrary to the Truth that he conceived in his Heart; and against the Light of his own understanding, Satan having induc'd him thereto by laying before him the Terribleness of Death: *But*

said,

ſaid he, *this right hand, that ſigned ſo wicked an Inſtrument, ſhall firſt periſh in the Flames.* He would have proceeded, but the Popiſh Doctors, who little expected he would ſpeak in ſuch a Dialect, fell to Bawling ſo loud, and curſing him, that he could not be heard further; then they pulled him down, and hurried him away to the Fire, which was made in the ſame place were *Ridley* and *Latimer* had ſuffered, ſtopping his Mouth leſt he ſhould any more ſpeak to the People; who were not a little grieved, to ſee the Primate of *England* caſt down from all his Honours, and in the end ſo barbarouſly miſuſed.

When he came to the Stake, he fell on his Knees and Prayed; but was interrupted by the Papiſts, who followed him with his Recantation, ſaying, *Have you not ſigned it? have you not ſigned it?* Then he was tied to the Stake, his cloaths being firſt put off, and the Fire being kindled to him, ſome time before it came at his Body, he ſtretched forth his right Hand, and held it in the Flames till it fell off, without any more than once drawing it back. And after having recommended his Spirit into the hands of our merciful Redeemer the Lord Jeſus; he died like a Lamb, ending his Life with the ſame Meekneſs as he had lived; ſuffering Martyrdom for the ſake of the everlaſting Goſpel, *Anno Chriſti*, 1556. and of his Age 72.

The Life of Conrade Pellican.

HE was born in *Suevia*, and educated at *Zurick*, from thence he went to *Heidelberg*, and after Sixteen Months ſtudy returned home; his Parents falling to decay, he became an Uſher to a School, but was by ſeveral Fryers at the Age of ſixteen, perſuaded to enter a Monaſtery, where he took upon him their Habit, and was brought up in all their Ceremonies.

At

At length by reading of *Luther*'s Books, and conversing with pious and learned Men, he began to diſlike the Popiſh Errors, and to declare againſt them ſo far, that he was much hated, and perſecuted for a *Lutheran*. By *Zuinglius* he was ſent for to *Zurick*, where he threw off his Monks Coul, and married a Wife, by whom he had a Son which he named *Samuel*: He was a candid, ſincere, and upright Man, free from Falſhood and Oſtentation; he departed this Life upon *Eaſter-day*, *Anno* 1556, aged 78.

The Life of John Bugenhagius.

HE was born at *Julin*, near *Stetin*, in *Pomerania*, being well educated in Grammar, Muſick, and other liberal Sciences: He went to the Univerſity, and ſtudied the Greek Tongue, which qualified him for a School-maſter; while he taught School, meeting with *Eraſmus* his Book againſt the Deportment of the Friers and their Idolatry, he gained that advantage and light, that he inſtructed others, and betook himſelf to reading of the Holy Scriptures.

Then he applied himſelf to the ſtudy of *Luther*'s Books, and in them found great Satisfaction: he uſed great diligence and induſtry in converting many to the Truth: drawing near to his end, he often repeated this Portion of Scripture, *This is life eternal, to know thee the only true God, and Jeſus Chriſt whom thou haſt ſent.* He died *Anno Chriſti* 1558, aged 73.

The Life of Philip Melanc-thone.

HE was born in the lower *Palatinate*, at *Bretta*, where he was ſent to School, from whence he went to *Heidleberg*, where he became Tutor to Count *Leonſtius*'s Sons, and commenced Batchelor of Arts at 14 years of Age. When he had ſtudied there three Years, being denyed the Commencement of Maſter of Arts by reaſon of his Youth, he departed thence to *Tubinge*, where he began to ſtudy the Scriptures: yet by the perſuaſion of the Monks and Fryers, he was prevailed with, to conſent to the Superſtition of the Times, as himſelf ſaith, *I cannot but Tremble to think what blind Devotion I paid to Images, whilſt I was a Papiſt.* He continued not long in ſuch Errors before God opened his Eyes, and his Underſtanding: For *Luther* mightily oppoſing the Pope in *Saxony*, he went to *Wittenberg*, and there Converſing with the Miniſters of the Reformed Church, he ſoon ſhook off the Ægyptian Bondage, and Darkneſs that had ſo long benighted his Soul: He laboured ſo abundantly in Confuting Errors, and Preaching the Goſpel, that *Eraſmus* Writes thus of him: *Philip Melanchthone*, ſays he, *Is a moſt Excellent and Learned Grecian; he is a Youth and Stripling if we conſider his Age, but one of us, if we look upon his Variety of Knowledge almoſt in all Books: I pray Chriſt this young Man may live amongſt us*, &c.

He had not continued long there, before *Frederick* Duke of *Saxony*, greatly Extolled him, and gave him ſuch Encouragement as was convenient. A Year after, he accompanied *Luther* to *Lipſwich*, where he diſputed with *Eccius* the Popiſh Lawyer; who contemned him for his Youth; yet *Philip* ſo learnedly diſputed againſt him, that he put him to Silence, Confuting him of many palpable Errors of the Doctrine of the Church of *Rome*.

The Year following, he Expounded the Epiſtles of St. *Paul* to the *Romans*, which *Luther* cauſed to be Printed without

without his Knowledge: And when the Divines of *Paris* had condemned *Luther's* Doctrine and Books, *Philip* wrote an Apology in *Luther's* Behalf against their rash Decree.

He was Imployed in Visiting and Reforming the Churches in *Saxony*, wherein he continued till the Elector of *Saxony* took him with him to the Convocation of *Spire*, where by the Consent of the Protestant Princes, he drew up a Confession of Faith, which he did with great Pains and Exactness: The which they presented to the Emperor *Charles* the First.

Then *Henry* the Eighth of *England*, having abolished the Pope's Supremacy, sent for *Melanchone* to establish the Church, according to the Reformation that was then finished in the *German* Churches: But he refused it, as appears by part of a Letter he wrote to *Camerarius*; as followeth.

'Perhaps (*says he*) many things are reported amongst 'you, concerning *England*, that it now lies open for the 'Reception of the Religion, of the purer Doctrine; but 'I have Intelligence from a good hand, that the King hath 'no great Care of the Affairs of the Church; only this 'good comes of it, his Rejecting the Pope's Authority, that for the Present, no Cruelty is used towards those 'that are desirous of a better Doctrine.

By reason of *Luther's* Sickness, all the Care of the Church lay upon him; the which he so well managed, that the true light of saving Knowledge, began to spread its Rays into most of the Corners of *Germany*: He being about to go to *Hagenaw*, he made his Will and left it with Mr. *Cruciger*; at which time he fore-seeing his Sickness, which in a short time after befell him, he wrote this Verse.

Imploy'd in Synod, Living oft were we,
And in a Synod, are we like to dye.

In this Journey he fell extream sick, but by God's Providence, and the endeavours of his Physicians, he soon recovered, and proceeded to the place intended; where

he held a long Diſpute with *Eccius*; who propoſed ſo many ſubtil Arguments, that *Melancthone* either not thinking it Convenient to Anſwer them then, or that he was not fitly prepared on that occaſion, anſwered: *I will anſwer you to morrow.* At which the Vain-glorious *Eccius* replied, *That it was little to his Credit, that he could not Anſwer preſently.* But *Melancthone* being of a mild Nature, replyed, *Sir, I ſeek not mine own Glory in this Buſineſs, but the Truth; to morrow, God willing, you ſhall hear farther.*

When the Wars broke out in *Germany*, he foreſaw in a Dream, the Captivity of the *Landtgrave* of *Heſs*, and Elector of *Saxony*, long before they were taken Priſoners, by the Imperialiſts: And the next day after he had ſo dreamed, a Meſſenger came to Prince *Maurice*, to deliver him up; but the Prince refuſed it; upon which the Emperor grew exceeding Angry; and for that, and other Denials he had received, reſolved to invade *Saxony*; which he did with a puiſſant Army. This made *Melancthone* much bewail the Calamity, occaſioned by the furious Papiſts, who had ſworn to Root out all the Proteſtants. But Heaven prevented them, altho' they did much Miſchief, and made great Slaughter.

After his Return to *Wittenberg*, the Plague broke out, upon which the Univerſity removed to *Tergaw*, whither he came, and there received News of the Death of his Wife, at which he only ſaid; *Farewel* Kate, *I ſhall follow thee ere long.* This was looked upon to proceed from his wonderful Patience, for he loved her above all Earthly things.

He had many Diſputes with the Popiſh Party, both by Words and Writing. The laſt Lecture that he read, he took his Text out of the Prophet *Iſaiah*, in theſe Words; *Lord who hath believed our Report?* After which he foreſeeing his Death at hand, yet at that time he was in good Health, he uſed often, and upon ſeveral Occaſions to repeat theſe Words.

So do I daily riſe from Bed, to Pray.

After

After this, he was sent for by the Elector of *Saxony* to *Lipsich*; to Examine those that were maintained by the Elector to study Divinity: In which he used great Diligence, and after he returned to *Witterberg*; and fell sick of a Fever, of which he died.

During his Sickness, there was a dreadful Prodigy seen in the Air over the City, which was five Rods bound together; two of which, after half an hours Continuance, Vanished, but the other three continued turning their Branches towards the *North*: Of which, when *Melancthone* was informed, he brake out into these Words? *What a gracious God have we, that rather chuses to give us Fatherly Correction with Rods, than to destroy us with Swords; and I fear a Dearth will follow.*

Sickness daily increased, yet he so far strove against the Power of his Disease, that he would often rise to his Study. The last Words he spake, were to his Son-in-Law Doctor *Pucer*, who when he asked him what he would have, he replied; *Nothing but Heaven, therefore trouble me no more with speaking to me*: After this he lying silent, whilst the Ministers Prayed by him, he gave up the Ghost, *Anno Christi*, 1560. and in the sixty third year of his Age, having been a constant Preacher of the Gospel, for the space of 42 years.

The Life of John Lascus.

HE was a *Polander*, of a noble Family, and well Educated, he was a great hater of Popery and Superstition, and might have had great Preferments if he had not declin'd the Romish Party: Such was his averseness to their Idolatry, that he chose with *Moses* to suffer Affliction with the People of God for the Truth; then to live with Splendour in Sin, and Ignorance.

He Travelled to many Countries, where he Preached the Gospel, and maintained *Luther*'s Doctrine; he met

with many Afflictions, and endured much hardſhip abroad, but at length he returned to his own Country, after Twenty years abſence: He was of an Excellent Wit and Judgment, and took great pains to have Compoſe'd that difference in the Churches, about Chriſt's preſence in the Sacrament, though it did not ſucceed. The King of *Poland* had ſuch an eſteem for him, that he uſed his Advice in Affairs of great Importance. He died, *Anno* 1560.

The Life of Auguſtine Marlorat.

HE was born in *Lorrain*, his Parents dying in his Minority, and his Kindred eager of his Eſtate, at Eight years of age hurried him into a Monaſtery of *Auguſtine* Fryers; by which means he was well Educated, and became a Preacher. Being addicted to the Reformed Religion, he left the Monaſtery, and went to ſeveral places, eſpecially *Roan*, where he oppoſed the Papiſts, inſomuch that when that Town was Beſieged, *Marlorat* was taken and carried before the Conſtable of *France*, who after ſeveral Examinations, Condemned him of High-Treaſon; which was, to be drawn upon a Sledge, and to be hanged upon a Gibbet, before our Ladies Church in *Roan*, his Head to be ſtricken from his Body, and ſet upon a Pole on the Bridge of the ſaid City: which Sentence was accordingly Executed, *Anno* 1562. aged 56.

The Life of Peter Martyr.

HE was a *Florentine*, born at *Vermile*, of Honourable Parents; who trained him up in Learning, and compleated him for the Sacred ſtudy of the Holy Scripture: When grown up, they put him to the beſt Maſters that Age afforded; when he had profited to Admiration, he began to conſider the Vanities of the World, and to be more ſtudious of his Eternal Welfare. Whereupon he reſolved to withdraw himſelf from Humane Society, and live a more retired Life. Not being above Sixteen years of Age, he entred into a Monaſtery of *Auguſtine*, in *Feſuala*, not far from *Florence*.

Being entered, he applied himſelf to Study, making uſe of ſuch Books as that Monaſtery would afford; where in Three years he became famous in the Knowledge of Divine Things, even to the Admiration of all his Fellows.

A while after he went to *Padua*, where entering into a Monaſtery of the ſame Order, he continued his Studies for almoſt the ſpace of Eight years, greatly profiting in Philoſophy; Tranſlating ſome Books of *Ariſtotle* out of the Original Greek into Latin.

At Twenty-ſix Years of Age, the Heads of the Monaſtery Elected him one of the Preachers, and ſoon grew Famous. Having Commenced Doctor of Divinity, he Travelled to *Rome*, *Bononia*, *Frimum*, *Piſa*, *Venice*, *Mantua*, *Bergamum*, *Mount-Ferrat*, and other Cities in *Italy*; where he preached and expounded the Eccleſiaſtical Canons, getting great Eſteem amongſt the Learned.

At *Bononia* he learned the Hebrew Tongue, and Tranſlated the New Teſtament out of the Original: And in a ſhort time was Created Abbot of *Spoleta*, where he behaved himſelf ſo prudently, that he won the Love of all People in that City. He put an end to the many

Factions and Differences, that were wont to happen, not only there, but throughout all the Province; which was not a little Joy to all good men.

He Rectified and Reformed the Errors of the Monks, and sharply reproved them for their detestable Practices, insomuch that he reduced all things to a happy State, during the time he continued there, which was but three Years; at the end of which he was removed to *Naples*, and there constituted Governour of the great College, a place of much Esteem.

He having more Leisure than formerly, began seriously to Expound the mysterious Places of Scripture: Which by the assistance of the Divine Spirit, he did so effectually, that by that Light he began to discern the Errors of the Romish Church; and having private Access to some of the Reformed Ministers, he was so confirmed in his Opinion, that he had been trained up in a false Religion; he did not spare openly to Dispute against many of the Popish Canons: Which procured him some hatred from such as feared the loss of their Incomes, by the Removal of such Ceremonies: And so far did he proceed, that at last he obtained the pure Light and Knowledge of the Gospel, and secretly Converted many noble Persons to the Reformed Religion, and openly Wrote against the Tradition of Purgatory, which the first Inventor grounded upon the Words of St. *Paul*, 1 *Cor.* 3. 13, 14. *Every Man's Works shall be made Manifest, for the Day shall declare it, because it shall be Revealed by Fire*, &c. This Fire he proves to be no other than the Operation of the Holy Spirit in the Conscience of Men, which as Fire trieth the Silver, so by that means shall Mens Deeds be tried, and the Dross separated from the Ore. Yet this so enraged the Papists, that they procured him to be Suspended, and his Lectures put down.

Whereupon he appealed to the Pope, offering to prove his Doctrine to be according to Scripture; and so prevailed by the assistance of his Friends, that he was again restored, altho' to the great Grief of his Adversaries: But had not long been Re-established before he fell Sick, so that many despaired of his Recovery. He

He was no sooner recovered, but he was made Visitor-General, and Prior of the Monastery of *Luca*, where he very well behaved himself. He greatly encouraged Learning, and had a number of learned Men as his Pensioners, on whom he freely bestowed such things as were convenient, and encouraging them all he could to promote the Gospel.

Whilst he stayed at *Luca*, *Charles* the Fifth, Emperor of *Germany*, Pope *Paul* the Third, and Cardinal *Contarene* the Pope's Legate came thither, the latter being entertained by *Peter Martyr*. The Pope understanding his Inclination to the Reformed Religion, used all Endeavours to find some occasion of Quarrel against him, which he thought not fit to do, unless upon good Grounds, knowing he was greatly beloved of all the People; and therefore to try how they stood affected, he caused a Fryer belonging to the Monastery of which *Peter* was Prior, to be arrested and cast in Prison, as being a Favourer of the reformed Doctors; which the People took so heinously, that they broke open the Prison and took him thence; but being afterwards apprehended, was sent to *Rome*, and there put to Death: After that, the Popelings used all Diligence to bring *Martyr* into Disgrace, and laid wait to Murther him, insomuch that fearing he should one Day fall by the Malice of his Enemies, he resolved to depart secretly; whereupon he called together his trusty Friends, and told them what he intended, desiring them to send the best part of his Library after him into *Germany*; which they performed.

After his Escape, he went to Visit the Universities of *Germany*, and at last came to *Strasbourg*, which had embraced the Reformed Religion; and there became a Greek Professor, Instructing and Training up many: He also wrote to the Senators of *Luca*, to persuade them to embrace the true Doctrine of the Gospel, and not be any longer led in Ignorance; shewing likewise the Cheats and wicked Practices of such as pretended to strictness of Life in Monasteries, and such like Places.

Having utterly renounced Popery, he joined himself to the Doctors of the Reformed Church, and wrote sharply

ſharply againſt the Papiſts, which enraged them the more. Whilſt he continued at *Strasbourg*, he held a Divinity-Lecture, and expounded the Scriptures; being always very Charitable to ſuch as ſtood in need of his Aſſiſtance. By the Perſuaſion of his Friends, he Married one deſcended of a noble Family; who accompanying him into *England*, dyed after ſhe had been Eight years married. In the time of Queen *Mary*, her Body being dug up, was buried in a Dung-hill by the Command of Cardinal *Pool*, who alledged that ſhe was Buried too near the Body of Saint *Frideſwide*, and that for ſuch a Contempt, ſuch Uſage was but Juſt. But in the Reign of Queen *Elizabeth*, her Corps were taken thence, and that old faſhioned Saint buried in her Room.

In the Reign of King *Edward* the Sixth, at the earneſt Requeſt of the King, he came into *England*, being nobly Entertained by Arch-Biſhop *Cranmer*, the Duke of *Summerſet* then Lord Protector, and many others: After having aſſiſted in ſetling Religion, he went to *Oxford*, and became a Profeſſor of Divinity, and expounded the Scriptures to the People, which made the Papiſts greatly Diſpleaſed, inſomuch that ſeveral of the Popiſh Doctors often provoked him to Diſputations; in which he always overcame them.

When they found they could not overcome him by Arguments, they endeavoured it by Force, raiſing Tumults and endangering his Life; yet wanted he not Friends as encouraged him in the great Work of Reformation, being ever backed by *Cranmer*, *Ridley*, *Latimer*, and *Hooper*, and ſo continued in *England* the Reign of pious King *Edward*. But when the Blood-thirſty Queen got the Reins of Government, and true Religion was ſuppreſſed, his Lectures ceaſed, and he lived retire with his Friends, encouraging them to perſevere in the Faith, and true Religion they had received: And Arch-Biſhop *Cranmer*, who began to waver in his Opinion, ever confeſſed that *Martyr* had Confirmed him.

When ſeveral Godly Men were Impriſoned, and the Perſecution grew hot; it was debated in the Queen's Council, whether *Martyr* ſhould be Impriſoned or not, by

by reason he had done much harm, as they pretended: but it appearing he came over upon the Publick Faith, it was concluded that he should be dismissed, and thereupon the Queen gave him her Letters of safe Conduct, strictly commanding him to depart the Kingdom. Yet such was the Malice of his Enemies, that they followed him to the Ship, and held a Consult whether they should pull him out and cast him into Prison, or not. But God prevented their Wicked Design, by a Wind, that bore away the Vessel to *Antwerp*; and landing there, safely Travelled till he came to *Strasbourg*, where he was received with much Joy of his Friends.

From thence he removed to *Zurick*, where he held firm Friendship with Mr. *Bullinger*, till the time of his Death.

In this City, he gained the Love of all men, and was made Free of the same; it being a considerable time, since he buried his first Wife, he bethought himself of taking another: Whereupon by the advice of his Friends, he Married a Vertuous Gentlewoman, who for Religions sake had fled the French Persecution, and was come to live at *Geneva*.

Then he was called to the Pastor-ship of the *Italian* Church at *Geneva*; but such was his Love to those of *Zurick*, that notwithstanding the Entreaties used to perswade him to Embrace so great a Benefit, he would not accept thereof; but chose rather to continue with his tried Friends, then to adventure amongst Strangers. Whereupon *Martyr* desired leave to depart, and returned to *Zurick*; where he was received with great Joy, yet being worn out with Travel, and daily Study he after a while fell sick, when calling together the Principal Pastors of the Church, he made to them an Excellent Confession of his Faith, Concluding, *This is my Faith, and they that Teach otherwise, to the withdrawing men from God, God will destroy them.* And so taking his Leave of all his Friends, after having made his Will he gave up the Ghost *Anno Christi* 1562. and of his Age Sixty-two.

The

The Life of Amſdorfius.

HE was born in *Miſnia*, of noble Parents, and educated at *Wittenberg*; he applied himſelf to the Study of Divinity, and Commenced Maſter of Arts and Licentiate in Divinity; he timely embraced the Truth, and very liberally preached it to others. He accompanied *Luther* to *Wormes*, and oppoſed the Maſs where ever he came, and aboliſhed it out of all the Churches in *Wittenberg*.

He was recommended by *Luther* to inſtruct ſeveral Churches at *Magdeburgh*, *Goſlaria*, and *Naumberg*; where he carried on the great Work of Reformation, and oppoſed the *Diaphoriſts*, who put forth this Propoſition, *That good Works were neceſſary to Salvation.* *Amſdorfius* in heat of Contention wrote, *That good Works were hurtfull and dangerous to Salvation*: in the midſt of theſe Degladiations having attained to 80 years of Age, dyed *Anno* 1563.

The Life of Wolfangus Muſculus.

HE was born at *Duſa* in *Lorrain*, of honeſt Parents, who brought him up to Learning, and then ſent him abroad to ſhift for himſelf; by the way he went into a Monaſtery, to join with them in Singing; where the Prior took ſuch a liking to him, that he admitted him into the Monaſtery at his own proper Charge: 15 years of age he was when he entred, and continued there till 30.

He was very ſtudious, yet much delighted in liberal Exerciſes of Body and Mind; eſpecially Poetry and Muſick: but applying himſelf to Divine Studies, he became an excellent

excellent Preacher. *Luther*'s Books began now to come abroad, and *Musculus* set himself with great Seriousness to read them; he approving of them so well, that he became a zealous Maintainer of them; by which means, he was commonly called the *Lutheran* Monk.

Having left the Priory, he married, and went to *Strasburgh*; but waxing poor, he placed his Wife a Servant in a Minister's House, and agreed himself with a Weaver to teach him his Trade; but the Weaver being an Anabaptist, they had some Difference, and in two Months they parted. *Musculus* being now destitute, at *Strasburgh* some Fortifications were mending, where he hired himself a Labourer, to work by the Day; comforting himself with this Dystich.

A God there is, whose Providence doth take
Care for his Saints, whom he will not forsake.

The same night going to see his Wife, she acquainted him, that the Consul and *Bucer* had sent for him; and going to know the Occasion, the Consul appointed him to preach every Lord's-day at a Village, which he freely accepted of, and looked upon it as a Call from God. Much Popish Malice he met with, but God delivered him from their Revenge: at length, being seized with a violent Fever, he dyed *Anno* 1563. and of his Age, 66.

The Life of Hyperius.

HE was born at *Ipres* in *Flanders*, of noble Parents and was well educated; from thence he was sent to *Paris*, where he studied *Logick*, *Rhetorick* and *Physick*: he travelled into several Countries, and at last applied himself to study Divinity. Minding to see *England*, he met there with a very kind Reception, and at the Charge of the Lord *Mountjoy*, visited the two Universities; staying not long there, he

he sailed to *Antwerp*, and from thence to *Strasbourgh*, particularly to see *Bucer*.

His Care was great in reforming the Church, and abolishing the Popish Fooleries, out of the Service of God, and to establish a holy Scriptural and Ecclesiastical Discipline; and in these Employments having worn out himself, a Catarrh and Cough seized him, complaining also of pains of the head, breast, and sides; which often were so great, as made him sweat, as if he had been seized with a Fever: he dyed *Anno* 1564, aged 53.

The Life of John Calvin.

HE was Born at *Noviodune*, a City of *France*, of Godly Parents, Living in great Esteem amongst their Neighbours.

So soon as he was capable of Learning, he was sent to *Paris* and there Instructed: But being desirous of knowledge in Sacred things, he applied himself to the Study of the Scriptures, altho' his Father was more inclinable to have him a Student of the Laws.

Taking Degree of Master of Arts, he was preferred to a Benefice: Being Rector of *Bishops-bridge*, near *Noviodune*; where he taught according to the Traditions of the Curch of *Rome*; till at last falling into the acquaintance of a reformed Minister, called *Peter Robert Olivitian*, he, by the Conversation he had with this good man, saw into the Errors of the Romish Church, by the pure light of the Gospel: Insomuch that plainly perceiving most part of the Romish Traditions, and Superstitious Ceremonies, repugnant to the Word of God, he began to bethink with himself, that seeing he had so long lived in Error, it was now high time to embrace the Truth; and thereupon consulting his Friend, he resolved to renounce the Popish Religion, and join with the Ministers of the Reformed Church: Whereupon he secretly departed

parted to *Orleance*, and there joyned himself to *Peter Stella*, who read a Lecture in that City.

In this place he applied himself to the Study of the Scriptures; and having continued for the space of six Months, he departed for the University of *Biturg*, where he became a Greek Professor, and preached several Sermons at an adjacent Town called *Liveria*.

After he had stayed a while at *Biturg*, and gotten great Applause for his singular Piety and Learning, he went to *Paris*; where he associated himself with the Professors of the Reformed Religion; but had not been there long, before the Papists began to find an Alteration in his Life and Conversation, and thereby fearing he was fallen from the Church of *Rome*, more narrowly observed him, seeking all occasions of Quarrel against him; yet he was not at all daunted, although some endeavoured to take his Life: But like a Palm-tree, the more they strove to depress him, the more he grew in Reputation with all good Men. And having attained the Perfection of humane Learning, he went to *Paris*, and there studied Divinity; accompanying himself for the most part with *Stephen Forgeus*, a godly Christian; who was afterwards put to death for his Religion by the Papists.

About this time, *Nicholas Cope*, being Lector of the University of *Paris*, on All-Saints-Day, made his Oration, he greatly insisted on the Purity of Religion, when as the Use was upon such occasions, to tell Stories of the Miracles done by such and such Saints, and to extol them to the wondering Crowd. But this he did at the Instance of *Calvin*; which the *Sorbonists* having notice of, were displeased, and cited him before them; but being advised by his Well-wishers to the contrary, and finding they laid Snares for him, he left *France*, and went to *Basil*; where he had likewise fallen into Danger, had not the Queen of *Navarre* delivered him; and discountenanced his Adversary: but finding that place unsafe, departed to *Xanton*; where at the Request of his Friends, he wrote several Heads of Christian Religion, most necessary to Salvation, and caused them to be dispersed amongst the People; which gave many so clear a Light, that with

less

less Diffidence, they were able to perceive the Errors they had formerly lived in, and to find the way that leads to Life. Yet here he rested not long, before the Malice of the Papists pursued him. But the good Queen of *Navarre* sent him with a Conduct to a Town under her Jurisdiction. Afterwards he went to *Paris*, where he continued till the Persecution arose by the Papists, wherein several were in Prison and starved to death, many put to grievous Torments, and eight burnt alive at a solemn Procession; wherein King *Francis* and his Children assisted, the King swearing that he would not spare his dearest Child, if he found him infected with damned Heresie, as he called the true and sincere preaching of the Gospel.

This Persecution made Mr. *Calvin* have regard to the Words of our blessed Saviour, when he said, *If they persecute you in one City, flee to another.* And therefore leaving *Paris*, he went to *Orleance*; where he published a Book, to confute those who had long since received a false Opinion, that the Soul slept after it was separated from the Body. Then he journied to *Xanton*, and within a while to *Basil*; when in the way his Servant, who carried his Money, being well mounted, rid away from him, and left him in great necessity, till God raised him up Friends to relieve him.

Being come to *Basil*, he associated himself with the reformed Ministers, as *Grynæus*, *Wolfgang*, and *Capito*, Men of excellent Piety and Learning; here he studied the Hebrew Tongue, and concealed himself; but upon the coming forth of his Institutions, the Papists began to guess who was the Author.

By this time the Protestant Princes of *Germany* had heard of the Cruelty of King *Francis*, and sent their Deputies to reprove him for using such Cruelty towards the People of God. But he excused himself, saying, *That they were only a few headstrong Anabaptists, that sought to make Innovations in his Kingdom.* Whereupon Mr. *Calvin* wrote a Book, and dedicated it to the King; wherein he declared who were true Christians, and who were not. Being desirous to visit the Dutchess of *Ferrara*, Daughter

of

of *Lewis* the Twelfth of *France*; a Woman singular for Piety, and a great Encourager of learned Men: He went into *Italy*, and was received by her with inexpressible Joy; and having continued in her Court for some time, prevailed with her to suffer him to depart, which she consenting, he departed for *Geneva*: Where he no sooner arrived, but he was compelled to stay there by the Ministers of the Church; who offered him, either to preach publickly to the People, or be Divinity-Professor: The latter of which he embraced. Whereupon he applied his diligence to reform such things as were amiss, not by his own Opinions, but of the Scriptures, to the general Content of all good Men, and such Remainders of Popish Superstition as were left unpurged, he by his Industry removed. He likewise opposed himself against the *Anabaptists*, that sought to hinder the Reformation, and to stir up the People to Mutiny, and so well settled the Affairs of the Church by his Prudence and Conduct, that he overthrew the Devices of certain Hereticks, who began to poyson the People with their erroneous Opinions; and by the Prayers of the Church against them: So that their Ring-leader was smitten by the hand of God, and died of many grievous Ulcers.

About this time, many of the Reformed Church in *France*, who yet for fear went to hear Mass, conceiving an Opinion, that although they were personally at that Worship, and yet retained their proper Religion in their Hearts, it was no sin. But to these Mr. *Calvin* wrote two Epistles, telling them, That by such means Satan had a great Advantage over them, and that if they were ashamed to own and profess Christ openly before Men, he would not own them before his Father and the holy Angels; and by this means he so animated many of them, that they professing their Religion openly, and opposing the Popish Idolaters, were condemned, and sealed their Testimonies with their Blood.

After this, Mr. *Calvin* bent his Endeavours to establish a set Form of Religion in the *Genevan* Church, and drew up certain Heads of Religion; and so far prevailed with

the Senate and People as to ſwear to them, although ſome rigid Papiſts greatly oppoſed this Proceeding.

About this time a Sedition ſprung up in the City of *Geneva*; ſeveral of the Chief envying each others Greatneſs, as being privately accended by the Popiſh Prieſts in religious Guiſe, ſeveral Tumults happened, in which many were hurt: The which Mr. *Calvin* perceived would tend to Miſchief, if it were not in time allay'd; wherefore he and the reſt of the godly Miniſters oppoſed themſelves againſt the moſt Reſolute, declaring that unleſs they ceaſed their Feuds, and laid aſide all Enmity between themſelves, he did not think it meet to adminiſter the holy Sacrament to them; which made many of them contemn him as a Man that fought the whole Power of the Eccleſiaſtical Affairs.

Then a Difference happened between thoſe of *Geneva* and *Bern*, about adminiſtring the Sacrament; the former doing it with plain Bread, and the latter with Wafers; the former aboliſhed all Holy-Days, unleſs the Sabbath, when as the other held it neceſſary to obſerve the ſeveral Tides; and thereupon Mr. *Calvin* and the reſt of the Miniſters were accuſed by the Factious as the Cauſers of ſuch Diviſions: which they underſtanding, deſired to be heard, but could not obtain their Requeſts: And it being urged that they had proudly refuſed to adminiſter the Sacrament to ſuch as required it, a Decree paſſed for their Baniſhment; which, when it came to Mr. *Calvin*, he ſaid, *Well, If I had ſerved Man, I ſhould have had but an ill Reward, but it is good that I have ſerved him, who doth always perform to his Servants that which he hath once promiſed.*

Mr. *Calvin* being thus baniſhed, goes to *Zurick*: But before his Departure, ſuch was his Fatherly Care, that he provided fit Paſtors to feed the *Genevan* Flock, leſt in his abſence the Romiſh Wolves ſhould break in and deſtroy what he by his Labour and Induſtry had planted.

During his abſence, the reſt of the Helvetian Churches laboured with the *Genevans* for his Re-admiſſion, but they refuſing it, he went to *Bazil*, from thence to *Strasbourg*, where he met with *Bucer*, *Hedio*, and *Capito*, all famous Preachers of the Goſpel, who greatly rejoyced in his Com-

Company; and by their means he was choſen Divinity Profeſſor, and all the while took care of his Flock at *Geneva*, by often writing to them to ſtrengthen them, and vindicate their Cauſe againſt ſuch Popiſh Doctors as in his Abſence ſought to traduce them. He being now ſomewhat at leiſure, wrote many Divine Tracts, which he ſent to the Churches, the better to enable them to reſiſt their Spiritual Enemies: And when *Strode* dyed, Mr. *Calvin* by the Conſent of his Friends Married his Widow, a moſt Vertuous and Chaſte Woman; after which he went an Aſſiſtant to the Dyets of *Wormes* and *Ratisbonne*, aſſembled by the Emperor *Charles* the Fifth, for compoſing Differences in Religion; and ſo continued, till thoſe that had procured the Decree of his Baniſhment from the City of *Geneva*, were dead; and then the Citizens ſent to *Strasbourgh* to deſire him and Mr. *Farell* to return, expreſſing the earneſt Deſire they had to ſee them; but the Citizens of *Strasbourg* were by no means willing to loſe their Company, and Mr. *Calvin* himſelf ſhewed the like Unwillingneſs to leave them, ſeeing he hſd received ſuch great Kindneſſes at their Hands: But in the end, the *Genevans* ſo far prevailed, that upon the Senate's ſigning a Decree for their Return again to *Strasbourg*, *Bucer* prevailed with the Citizens to let *Calvin* go thither; where he was received with all imaginable Expreſſions of Joy. And ſuch was their deſire of Detaining him, that they never left urging the Senate till they had got the Decree of his Returning to *Strasburgh* reverſed: And now being again ſettled in paſtoral Charge of *Geneva*, he continued to Confute Hereticks, Papiſts, and Stirrers up of Sedition; to heal Breaches and Diviſion, being Couragious even in the worſt of times, and as an Undaunted Champion of Chriſt, not to follow his Standard till Death, who Conquers all, Conquered him; for having made his Will, he received the Sacrament, and earneſtly Prayed for the Churches. He on the Seventh of *May*, *Anno Chriſti* 1562, yielded up his Spirit into the Hands of his Maker, dying in the 55 Year of his Age.

His Funeral Solemnities were performed at the Charge of the Senate, almost all the City being present; he being Buried, as himself desired, in the Church-Yard, where a stately Tomb was Erected to his Memory.

The Life of William Farellus.

HE was born in the *Delphinate*, of a noble Family, and sent to *Paris* to be educated; he was one of the first that made a publick Profession of the Gospel in *France*; but when the Persecution arose, he fled to *Helvetia*, to propagate the Gospel, where he was familiar with *Zuinglius*, *Oecolampadius*, and *Hallerius*: He was a great Zealot against the Popish Party, insomuch as their Faction drove him from all places where they resided.

Where ever he came *Romish* Malice attended him; being so powerfull in Prayer and Preaching, that he gained thereby no small Congregations. When he heard of *Calvin*'s Sickness, he could not satisfie himself, though he was seventy years old, but he must go to *Geneva*, to visit him. He survived *Calvin* one year, and odd months, and died aged 76 years, *Anno* 1553.

The Life of Vergerius.

HE was well learned in the Law, and Popish Divinity, and so well qualified, that Pope *Clement* the Seventh sent him as his Legate into *Germany*, where he opposed the *Lutherans*, and encouraged Popery; he went from *Germany* to *Rome*, and from *Rome* to *Germany* so often, that the Pope for his great Service, gave him a Bishoprick, and would have bestowed a Cardinal's Cap upon him; but some

some suggested, that he had been so long in *Germany*, that he smelled of a *Lutheran*.

Upon which, to purge himself, he designed a Book with this Title *Against the Apostate Germans*: but God so ordered it, that whilst reading over his Adversaries Books to confute them, he was converted; so casting off all desires of a Cardinalship, he retired himself to his Brother the Bishop of *Pola*, and communicated with him so far, that he wrought his Conversion from the false Doctrine of Popery; and they became zealous Preachers of Christ, and Propagators of the Gospel.

The Devil stirred up many Adversaries against them, especially the Friers, who accused them to the Inquisitors; but to avoid their Rage he went to *Padua*, where he was a Spectator of the miserable Estate of *Francis Spira*; which so wrought upon him, that he resolved to go into Exile, and accordingly he went into *Rhetia*, where he preached the Gospel of Christ sincerely, till he was called from thence to *Tubing*, where he ended his days, *Anno* 1565. his Brother being dead before him, not without the suspition of Poyson.

The Life of Strigelius.

HE was born at *Kaufbira*, an Imperial City in *Suevia*, his Father was Doctor of Physick, but dying in his Sons Infancy, his Friends took care and sent him to *Friburgh*, to be educated; in which place Popery was kept up, but by the care of *Erasmus* the Knowledge of the Arts and Tongues much flourished: from thence he visited the *Saxon* Universities, where he heard *Melancthon* ask a Child, *What was God*, and, *What was meant by the Word in the first of* John: Upon this, he went to *Wittenberg*, and was enflamed with an ardent desire to know the Doctrine of the Reformed Churches, and there he diligently attended on *Luther*'s and *Melancthon*'s Lectures.

Then he commenc'd Master of Arts, and taught School; but when the Wars in *Germany* grew hot, he went to *Magdeburg*, and to several places, where he preached the Gospel, and was the Husband of two Wives; many Disputes and Controversies were held, concerning *Regeneration*; which *Strigelius* fully answered out of Scripture: from thence he went to *Heidelberg*, where he was made Professor of *Ethicks*. After his going through many Troubles, he fell very sick; and said, *He hoped his Life was at an end, whereby he should be delivered from the Frauds and Miseries of this evil World, and enjoy the blessed Presence of God, and his Saints to all Eternity.* He dyed *Anno* 1569, aged 44.

The Life of John Brentius.

HE was born at *Wile*, in *Suevia*, at eleven years old he was sent to School at *Heidleberg*, and at thirteen was admitted into the University; at fifteen he commenc'd Batchelor, and studied Greek and Hebrew, wherein he profited so much, that at Eighteen he was made Master of Arts. *Luther's* Books now appearing abroad, he by reading them, came to the knowledge of the Truth, and was very earnest to propagate it to others; for which the Divines hated him; saying, *He was not fit for such a Work, being not in Orders:* But to take away that Objection, he entred into Orders, and preached often, to the great Delight of his Hearers.

From thence he was called to a Pastoral Charge at *Hale* in *Swedeland*, where he officiated with gravity and diligence, and converted many to the Truth; using so much Prudence towards the Popish Party, that some of them were converted, and others who were convinc'd of their Foppish Doctrine, left their Habitations: yet he confuted their Errors by clear Scripture Arguments, without Bitterness. Falling sick of a Fever, he was endued with Patience

tience, saying, *That he longed for a better, even an eternal Life*: He dyed *Anno* 1570. aged 71. was buried with much honour, and had this Epitaph.

With Voice, Stile, Piety, Faith, and Candor grac'd
In outward Shape, John Brentius *was thus fac'd.*

The Life of Peter Viretus.

HE was born at *Orba*, in the County of *Bernates*, and educated at *Paris*; he was much acquainted with *Farellus*, and supplied *Calvin*'s place at *Geneva*, while he went to *Wormes* and *Ratisbonne*: He went to several places, and carried on the Work of Reformation with Vigour and Success; but Popish Malice lurked in Corners, insomuch that they attempted to poyson him, and laid wait for his Life: He was very learned, eloquent, and of a sweet Disposition; he dyed *Anno* 1571, aged 60.

The Life of John Jewel.

HE was born in *Devonshire* at *Buden*, of Eminent Parents, who brought him up in Learning, especially in the Knowledge of the Scriptures.

At thirteen years of Age, he was sent to *Oxford*, to *Merton* College, where under Dr. *Parkhurst* he so well profited, that all admired his ready Wit and Promptitude. When not finding such Conveniencies for Study as were requisite, he removed to *Corpus Christi* College, and after was chosen Humanity-Lecture Reader, which he so excellently managed, that his aforesaid Tutor coming one Day to hear him, after he had made an end, saluted him thus.

Dear Jewel *thou a Scholar was't of mine;*
Hereafter, tho' unwilling, I'll be thine.

And thus continuing in the Reign of King *Henry*, during the Suppreſſion of the Popes, he commenced Maſter of Arts, and began to diſcover his Inclination to the Reformed Religion, inſomuch that the Dean of his College taking Occaſion to Diſcourſe with him, declared to him thus, *I ſhould love thee* Jewel, *if thou wert nôt a Zuinglianz I hold thee an Heretick; but ſurely in thy Life thou art an Angel, for good and honeſt is thy Converſation, but yet thou art a Lutheran.*

When Queen *Mary* came to the Crown, he was Expelled the College by reaſon he refuſed to be Conformable to the Superſtitions of the Romiſh Church; yet ſuch was the Love of Learned Men towards him, that he was choſen Orator of the Univerſity: and ſuch was the Malice of his Popiſh Enemies, that they ſought by all Means to take his Life, and therefore preſſed him to Subſcribe to ſeveral Articles: which he conſenting to, afterwards Recanted, and thereupon was forced to fly the Kingdom, and wander in foreign Parts, enduring Extremity of Hunger and Cold. But ſuch was God's Goodneſs towards him, that at *Frankfort* he found kind Entertainment, where being admitted to preach to a Congregation, he in theſe Words expreſſed his Sorrow, for his Subſcribing to the Popiſh Articles. *It was my abject cowardly mind, and faint heart, that cauſed my weak Hand to commit this Wickedneſs*: Which Confeſſion of his moved pity in the Hearers.

When he had continued at *Frankfort* a conſiderable time, he went to *Straſburgh*, and from thence to *Zurick*, whither many of the Engliſh had fled from the *Marian* Perſecution, whom he greatly encouraged and relieved according to his Ability, and incited others to the like; and being accompanied with *Peter Martyr*, he ſpent moſt of his time in reconciling Differences amongſt the Miniſters of the Reformed Churches, touching Points of Religion; and his uſual Conſolation to his Country-men was, *Bear a while with theſe Miſeries, and e'er long they will be over-paſt.*

After

After the Death of Queen *Mary*, he returned into *England*, and Queen *Elizabeth* Reigning, he was received under her Princely Protection, being appointed one of the Disputants about Points of Religion; and was sent into the *West* to visit the Churches, where he used his utmost Diligence to Establish the true Religion, and so prevailed, that by the Grace of God he Converted many hundreds to the way of saving Knowledge: Upon his Return he Preached at *Paul*'s Cross, taking his Text the 1 *Cor.* 11. 23. *For I received of the Lord that which also I delivered unto you*, &c. Out of which, he proved the Purity of the Reformed Religion, and the Errors of the Church of *Rome*, insomuch that he gained several Obstinate Papists to Embrace the Protestant Religion.

In his Family he kept such a strict Observance of Religion, that every Evening at Eight of the Clock, he was wont to call upon his Servants to perform their Duty to Heaven, and then going to Bed, some one of his Chaplains were wont to Read over part of the Lives of the Fathers, or some other Godly Author; which ended, he would Recommend himself to the Protection of the Almighty, and so Repose himself.

He was a Man of such a singular Memory, that he used to say, Had he once premeditated any Oration, altho' a Thousand Persons made never such a Clamour, he could Repeat it, and not in the least be interrupted with their Noise.

In his Sickness, going to Preach, he was desired by a Gentleman to return home; the Gentleman alledging that one Sermon was better lost, than by Imparing his Health to lose so good a Pastor: But his Reply was, That it best became a Bishop to die preaching in a Pulpit, that his great Master the Lord Jesus's Words might be fulfilled, who says, *Happy art thou my Servant, if when I come I find thee so doing.* And thus continued this good Man, till his Sickness encreasing, and Nature visibly decaying in him, he was obliged to take his Bed; and so far was he from fearing Death, that he rather desired, as longing to enter his Master's Joy, often repeating the Words of old *Simeon*: *Lord, now letteſt thou*

thou thy Servant depart in Peace, for mine Eyes have seen thy Salvation. One standing by, prayed for his Recovery, which he hearing, said, *I have not so lived that I am ashamed to live longer, neither do I fear to dye, because we have a merciful Lord, a Crown of Righteousness is laid up for me, Christ is my Righteousness. Father, let thy Will be done, thy Will I see, and not mine which is Depraved and Imperfect; this day let me quickly see the Lord Jesus.* And so in a certain and assured Hope of Everlasting Happiness, he resigned his Spirit into the Hands of his Redeemer; dying *Anno Christi* 1571. and of his Age Fifty.

The Life of Zegedine.

HE was born at *Zegedine*, a Town in the Lower *Pannonia*; he was well Educated, and made so great a progress in Learning, that he betook himself to teach School; wherein he procured Favour and Authority from all men; but hearing of the Fame of *Luther* and *Melancthon*, he went to *Wittenbergh*, where he approved, and admired both their Doctrines: He was driven by Popish Cruelty, from several places, but where ever he went, he took so much delight in breeding up Youth in Religion and Learning, that he called it his Recreation: Many hardships he endured in his Travels; for being taken Prisoner by the Turks he was made an Object of their Fury, for refusing to abjure the Christian Religion; yet God delivered him out of all his Trouble, and he dyed in Peace, *Anno* 1572. aged 67.

The

The Life of John Knox.

HE was born at *Gifford* in *Lothain* in *Scotland*, of honest Parents; he was well Educated, and sent to the University of St. *Andrews*, where he Studied Philosophy, and School-Divinity, and taking his Degrees, he was admitted into Orders; then he read the Fathers, especially, *Augustine* and *Hierom*'s Works, and earnestly Studied the Scriptures, by which, being informed of the Truth, he willingly embraced it, professed it, and imparted it to others.

The Bishops and Fryars being much incens'd, endeavoured his apprehension, upon which he fled to *Barwick*, where he preached the Gospel, the like he did at *Newcastle*, *London*, and other places; which King *Edward* the Sixth hearing, would have preferred him to a Bishoprick, but he refused it: After King *Edward*'s Decease, he went to *Frankfort* and *Geneva*, where he was intimate with *Calvin* some years: but some of the Nobility of *Scotland*, desirous to carry on the Work of Reformation, sent for him, where he was no sooner arrived, but he preached the Gospel daily amongst them, and so powerfully, that he caused the Mass to be abhorr'd in many places, which was no small Grief to the Popish Party.

After this he was sent for to *Geneva*, where he made but a short stay, being importuned back by a Friendly Letter from the Nobility of *Scotland*; many oppositions were used against him, yet nevertheless, his Zeal was such for the Reformation, that he slipt no opportunity of preaching against their Romish Superstitions, and gross Idolatries: Falling Sick, he gave order for his Coffin, and being asked whether his pains were great, he answered, That he did not esteem, that a pain which would be to him the end of all Troubles, and the beginning of Eternal Joys. Often after some deep Meditation, he used to say, *Oh serve the Lord in fear, and Death shall not be troublesome*

to

to you: Blessed is the Death of those, that have part in the Death of Jesus. One praying by his Bed-side, asked him if he heard the Prayer? *Yea*, said he, *and would to God that all present had heard it with such an Ear, and Heart as I have done*; adding, *Lord Jesus receive my Spirit.* He ended this Life, 1572. aged 62.

The Life of Peter Ramus.

HE was Born in *France* of noble Ancestors, but they being plundered by the Duke of *Burgundy*, his Father was reduc'd to so mean a Livelyhood, as the making of Charcoal: He was of an excellent Wit, and much addicted to Learning; and to improve himself he went to *Paris*, and was admitted into the College of *Navarre*; where he was so Diligent, that every one lent him Books, and forwarded him in his Learning, so that in a short time he was Master of Arts, and Laureat Poet.

Then he Instructed others, and read private Lectures, and afterwards was appointed publickly to read Logick; and at Twenty years of Age he publish'd his Logick, with Animadversions upon *Aristotle*; which occasioned Respect, and Love from some, but Envy from others; and by the *Sorbonne* Doctors was forbid to write, or read any more Philosophy. Upon which he was invited by the Governour of another College, who wanted his Assistance, and there he became Famous; at length the Governour dying, *Ramus* succeeded him, and was made *Regius* Professor of Rhetorick and Philosophy.

His Fame grew so great, that he was chose Dean of the University, and Studied the Mathematicks, wherein he grew Exquisite. The Civil Wars now breaking out, he left *Paris*, and fled to *Fountain bleau*; but not being safe there, he went to the Camp of the Prince of *Conde*, and from thence into *Germany*. When the Civil Wars was ended, he returned to *Paris*, and remained the King's Professor in Logick, till that horrible Massacre happened

on

on St. *Bartholomew's* day, wherein Thousands were slain by the bloody Papists: At which time he was Lock'd in his own House, till those furious Villains brake open his Doors, and in his Study ran him thorow, and being half dead threw him out of the Window, so that his Bowels issued out on the Stones, then they cut off his head, and dragged his Body about the Streets in the Channels, at last they threw it into the River *Seine*, *Anno* 1572. aged 57. After this they seized upon his Goods, Library and Writings, which were perished to the great Loss of Learned men.

The Life of Matthew Parker.

HE was Born in *Norwich*, and was Educated at *Corpus Christi* College in *Cambridge*: Being chosen Fellow, he grew so Famous that Queen *Anne Bullen* made him her Chaplain; then he Commenc'd Doctor in Divinity, and was advanc'd to other Dignities. In Queen *Mary's* days he lost all, and was forced to a private Life: But when Queen *Elizabeth* ascended the Throne, she made him Arch-Bishop of *Canterbury*, where he continued Fifteen years. He was eminent for Charity; he gave to the Corporation of *Norwich*, a Bason and Ewer, double Gilt, Weighing 173 Ounces, Fifty shillings *per Annum* to the Poor of that City; to *Bennet* College, 30 Scholar-ships, Built them a Library, and bestowed many Excellent Books, and Ancient Manuscripts upon it, besides 300 Ounces of Silver, and Gilt Plate, and the perpetual Patronage of St. *Mary Ab-Church London*. He dyed, *Anno* 1574. aged 72.

The

The Life of Henry Bullinger.

HE was born in *Helvetia* at *Bremegart*, of Honourable Parents, and was sent to *Embrick*, where he greatly Profited in Learning, especially in the Knowledge of the Scriptures. Being desirous to enter into a strict way of Living, he was about to enter into a Monastery of Carthusians, yet he took time to debate on the Matter, and coming to *Cologne*, where he had access to the Library of the Predicants, he read the Lives of the Fathers, and Modern Divines: When finding all their Rules and Methods were taken from the Scripture, he left the Stream to take a View of the Fountain; and by seriously Considering those Holy Pages, he found they were altogether Repugnant to the Errors and Superstitions of the Romish Church; whereupon he altered his Determination of turning Carthusian, and diligently applied himself to the Reading *Stephen Melancthon*'s Book of Common-Places, and in a while Commenced Master of Arts; after which he returned Home, yet neglected not his Studies; and his Fame spreading amongst the Churches, he was ordained to read Lectures, and to Instruct the Younger sort in the Knowledge of the Tongues, which he performed with great Diligence: When by the Abbot of *Cappela* he was invested a Preacher, he by his Sermons so prevailed, that he wrote a great Reformation, and caused several Traditions to be abolished.

Then he was called to the Pastor-ship of *Bremegart*, where he by his Doctrine so prevailed with the Magistrates, that they abrogated Popery, and made severe Decrees against Adultery, and other such heinous Crimes; he also Confuted the Anabaptists, who at that time greatly troubled the Peace of the Church, denying the Payment of Tenths under the Gospel, the which by publick Disputation he proved Lawful.

But

But Satan envying the progress of the Gospel, stirred up the Papists to disturb the Churches: And such was the Tumult, that notwithstanding Mr. *Bullinger's* Exhorting them to Peace, or to try which was in the Right by Disputation, they would not hearken to it, but raised Forces on both sides; and coming to a Battel, the Protestants were worsted; whereupon Mr. *Bullinger* was forced to fly to *Zurick*, where he was kindly Entertained by *Leo Judel* a Pious Man, and promoted by the Citizens to preach in the great Church; which he did, and gained great Applause, being chosen Pastor in the stead of *Zuinglius*.

When *Luther* exclaimed against the Helvetian Churches, calling the Professors Sacramentarians; *Bullinger* did all he could to persuade him to Unity, Peace, and a good Opinion; but not being able to prevail, he wrote this Declaration in the Defence of the Churches. *We cannot*, says he, *with* Luther *Confess Bread to be the Natural Body of Christ, and that* Judas *and other wicked Men received his Body as well as* Peter, *and the rest of the Saints; yet are we ready to preserve Peace, so that it be not urged upon us, to yield to those things, which neither our selves do understand, nor can we teach them to others: In all other things you shall find us willing to Comply, and to be peaceable Men, ready to give an Account of our Faith, whensoever it shall be required of us.*

A while after the Protestant Prince wrote to the Protestant Cantons to send them Aid against the Emperor; but *Bullinger* returned Answer, *That they could not do it without Prejudicing them; for*, says he, *both the Emperor and Pope have written to the Popish Cantons our Neighbours, to Assist them, which they have declined to do, upon no other Account than that we have not lent the Protestants any Assistance, the which if we once do, assure your selves they will raise all their Power to Assist the Popish Army: But we daily Pray for your Success, and keep many Fasts on your Behalf.*

After Mr. *Bullinger* had lived a while at *Zurick*, Mr. *Hooper* afterwards Bishop of *Glocester*, came thither and was kindly entertained by Mr. *Bullinger*: But the Emperor caused the *Interim* to be published, in order to the Overthrowing the Protestant Religion, which *Calvin* and *Bucer* Answered, but the Printer durst not let it come abroad; yet

yet the Banishment of many good Ministers ensued, to the great Grief of the Churches.

When *Francis* the French King was dead, and *Henry* of *Navarre* succeeded, he sent to the Helvetians to renew the former League with them; but Mr. *Bullinger* perswaded them to the contrary; saying, *It was neither Just nor Lawful for a Man to be hired to shed another Man's Blood who might be Innocent, and from whom himself had never received any Injury*; Whereupon the King missed of obtaining his Design.

And now Mr. *Bullinger* having spent himself with Labour and Study, fell Sick; but upon the Prayers of the Churches, God was pleased to restore him, but his Wife and one of his Daughters dyed of the Pestilence; and the next year two more of his Children, himself being also grievously Afflicted with the Stone, yet wrote his Confession of Faith, and sent it to the Churches: He also Confuted the Pope's Bull which he sent into *England* to deprive Queen *Elizabeth* of her Royal Estate, Proving it too Impious and Heretical.

In the Year 1571, by reason of the Extremity of the Winter, a Dearth ensued, whereupon the Synod decreed publick Prayers and Fasting throughout their Territories, which was done with great Solemnity; and the next Year happened the cruel Massacre in *France*, where by the bloody Papists, fell to the Number of 20000 Protestants; upon which Mr. *Bullinger* wrote his Book of Persecution, and God's Judgment upon the Persecutors; Exhorting the persecuted to Patience and Constancy: And about that time a dreadful Comet appeared in *Cassiopeia*.

Then Mr. *Bullinger* again fell Sick, and his Disease encreasing, many Godly Ministers came to Visit him, but some Months after he recovered and preached as formerly, but soon Relapsed; when finding his Vital Spirits wasted, and Nature much decayed in him, he concluhis Death was at hand, and thereupon said as followeth.

If the Lord will make any farther Use of me and my Ministry in his Church, I will willingly obey him, but if he pleases (as I much

much desire) to take me out of this miserable Life; I shall exceedingly Rejoyce that he will be so pleased to take me out of this miserable and corrupt Age, to go to my Saviour Christ. Socrates (said he) *was glad when his Death approached, because he thought he should go to* Hesiod, Homer, *and other learned Men deceased, and whom he expected to meet in the other World: Then how much more do I joy, who am sure that I shall see my Saviour Christ, the Saints, Patriarchs, Prophets, Apostles, and all holy Men which have lived from the beginning of the World. These* (I say) *I am sure to see, and to partake with them in Joy; why then should not I be willing to dye, to enjoy their perpetual Society in Glory?*

Then sending for all the Ministers of *Zurick*, he recommended to them the Care of the Church, admonished them to Unity and Concord, perswaded them sharply to reprehend Sin, and beware of Drunkenness, but above all to respect the Senate, who had been such great Encouragers of the Protestant Religion, and from whom, next Heaven, they must expect their Protection: And then with Tears told them, *That he was not unwilling to leave them for his own Sake, but for the Sake of the Church.* Then having written his Farewel to the Senate, and therein admonished them to take Care of the Churches and Schools, and by their Permission chose one *Ralph Gualter* his Successor, he patiently resigned up his Spirit into the Hands of his Redeemer, dying *Anno Christi* 1575. and of his Age 71.

The Life of Edward Deering.

HE was of a very ancient Family in *Kent*, and well Educated at *Christ's College* in *Cambridge*, where he became a famous Preacher: He never sought after Preferments, only commenc'd Doctor of Divinity, and was made a Preacher in St. *Paul's Church* in *London*: Being worn out with Labour, he fell sick, and said in the Pre-

fence of his Friends; *The good Lord pardon my great Negligence, that (whilst I had time) I used not his precious Gifts to the Advancement of his Glory, as I might have done; yet I bless God withall, that I have not abused these Gifts to Ambition and vain Studies: When I am once dead, my Enemies shall be reconciled to me, except they be such as either know me not, or have no sence of Goodness in them, for I have faithfully, and with a good Conscience, served the Lord my God.*

A Minister standing by, said to him, *Its a great Comfort to you, that you dye in Peace, and are freed from those Troubles your Brethren are like to meet with.* To which he replied, *If God hath decreed that I shall Sup together with the Saints in Heaven, Why do I not go to them? But if there be any Doubt or Hesitation resting upon my Spirits, the Lord will reveal the Truth unto me.* Lying still a while, a Friend said to him, *He hoped his Mind was employed in Meditation:* To whom he answered, *Poor Wretch, and miserable Man that I am, the least of all Saints, and the greatest of all Sinners, yet by the Eye of Faith, I believe in, and look upon Christ my Saviour; yet a little while, and we shall see our Hope: The End of the World is come upon us, and we shall quickly receive the End of our Hope, which we have so much looked for. Afflictions, Diseases, Sicknesses, Grief are nothing but part of that Portion which God hath allotted to us in this World. It's not enough to begin for a little while, except we persevere in the Fear of the Lord all the Days of our Lives; for in a Moment we shall be taken away. Take heed therefore that you do not make a Pastime of, nor disesteem the Word of God: Blessed are they, that whilst they have Tongues, use them to God's Glory.*

Drawing near his End, his Friends requested something from him for their Comfort and Edification: The Sun shining in his Face, he replied, *There is but one Sun in the World, nor but one Righteousness, and one Communion of Saints: If I were the most excellent of all Creatures in the World, if I were equal in Righteousness to* Abraham, Isaac *and* Jacob, *yet had I reason to confess my self to be a Sinner, and that I could expect no Salvation but in the Righteousness of* Jesus Christ; *for we all stand in need of the Grace of God: And as for my Death, I bless God, I feel, and find so much inward Joy and Comfort in my Soul, that if I were put to my Choice, whether to dye or live, I would a thousand times rather choose Death than*

than Life, if it may ſtand with the holy Will of God. He dyed *Anno.* 1576.

The Life of Flacius Illericus.

HE was of an ancient Family in *Albona* in *Sclavonia*, during his Minority his Learning was neglected, but at Years of Diſcretion he went to *Venice*, and ſtudied Divinity; he had once a mind to enter a Monaſtery, but a godly Man perſuading him to the contrary, he went to *Germany*; there he heard *Luther* and *Melanchon*, who both loved him for his Wit and Learning: He underſtood very well *Greek* and *Hebrew*, and commenced Maſter of Arts; but the Wars coming on, he was forced to fly to ſeveral Places, of which *Frankfort* upon the *Main* was the laſt, where falling out with the Divines about the *Eſſence of Original Sin*, he fell into Diſgrace, and not long after died, *Anno*, 1575. Aged 55.

The Life of Joſias Simlerus.

HE was born in *Helvetia*, and educated at *Zurick*, at the Univerſity of *Baſil* and *Strasbourgh*, he ſtudied the Arts and Tongues, improving himſelf in all the Liberal Sciences; being very induſtrious, he was made Profeſſor in *Zurick*, and a Deacon; he was much troubled with the Gout and Stone, which haſtned him to an immature Death. He dyed *Anno* 1576. Aged 45.

The Life of Emanuel Tremelius.

HE was born in *Ferrara*, of Jewish Parents, and was well educated in the *Hebrew*; he was converted by *Peter Martyr*, and accompanied him in his Travels to *Strasbourgh* and *Heidleberg*, where he and *Francis Junius* translated the Hebrew Bible into Latine; in his old Age he was Hebrew-Professor in *Sedon*, where he dyed, *Anno*, 1580, Aged 70.

The Life of Peter Boquinus.

HE was born in *Aquitain*, and being brought up in Learning, he entered a Monastery, where he was made Prior; but resolving to follow the Truth, he left his Grandeur, and went to *Wittenberg*, where he was acquainted with *Luther* and *Melanchton*; having finished his Mind there, he returns back to *France*, where he was made the Queen of *Navarre*'s Chaplain: the Popish Party being incensed against him, sought all means to destroy him, so that he was forced to flye to *Heidleberg*; where, upon a Lord's Day, visiting of a Sick Friend, he found his Spirits fail, and said, *Lord receive my Soul*, and so quietly departed, *Anno*, 1582.

The

The Life of Edmond Grindal.

HE was born at *Beighs* in *Cumberland*, and brought up at *Cambridge*, and was admitted into *Pembrook-Hall*, and ſo cloſely applied himſelf to his Study, that he out-paſſed moſt of his Fellows, inſomuch that he was within a few Years choſen a Fellow, and after that Maſter of the Houſe.

Biſhop *Ridley* coming to viſit the Univerſity, and taking notice of his ſingular Piety and Learning, he appointed him one of his Chaplains, and afterwards recommended him to King *Edward* the Sixth, who was about to prefer him to a Biſhoprick, but that he was prevented by Death.

This good Prince being dead, and Queen *Mary* coming to the Crown, he, amongſt the reſt, was forced to flye into *Germany*, and there inſtructed the People in the way to ſaving Knowledge, to the Death of the Queen; but returning into *England*, his Light could not be hid, inſomuch that Queen *Elizabeth* taking notice of his great Parts, advanced him to the Biſhoprick of *London*, from which bloody *Bonner* had been expelled; where he uſed his utmoſt Diligence, both by Preaching and other Means, to eſtabliſh the true Religion under that bleſſed Queen; and ſo much deſerved at her Hands, that the Arch-Biſhoprick of *York* being vacant, he was tranſlated thither, and afterwards to the See of *Canterbury*, where he continued to execute his Charge with all Diligence, notwithſtanding the Malice of ſuch as ſtrove to undermine his Greatneſs: But at laſt this good Man being ſummoned by Death, to receive the Crown that is laid up for the Righteous; dyed at *Crodyen* in *Surry*, *Anno Chriſti*, 1583, and of his Age, 64.

He was a Man of ſingular Learning and Piety, Charitable to the Poor, and courteous to all. At St. *Beighs* in *Cumberland*, the Place of his Nativity, he erected a Free-

School, and invested it with thirty Pounds *per Annum*: To *Pembrook-Hall*, he gave twenty Pounds a Year for ever, for maintaining a Greek Lecture, one Fellow and two Scholars: To *Magdalen College*, he gave Lands for the Maintenance of one Fellow from the School of St. *Beighs* aforesaid; with many other charitable Deeds, too tedious to be expressed.

The Life of Bernard Gilpin.

HE was born at *Kentmire*, in *Westmoreland*, of an honourable Family; he was brought up in Learning, and sent to *Queens College* in *Oxford*, where he studied Philosophy, Greek and Hebrew, and grew so famous, that he was one of the first which was chose Member of *Christ's-Church* by Cardinal *Woolsey*. Not being fully instructed in the true Religion, he maintained Disputations against *Hooper* and *Peter Martyr*, who was Divinity-Lecturer at *Oxford*; and that he might defend his Cause, he examined the Scriptures and Fathers; so whilest he was in search for the Truth, he began to discern his Errors, and resolved to apply himself both by Prayer and Study, that God would be pleased to enlighten him, and not separate him from the true Apostolical Church.

He was highly Pious, a sound Preacher, and Charitable above Measure; insomuch, that *Cuthbert Tonstal*, Bishop of *Durham*, who was his Uncle, would often tell him, *He would dye a Beggar*. Many times he was accused by the Popish Party of Heresie; but the Bishop always favoured him, telling his Accusers he would be too hard for them. He was full of Humility, and a great Peacemaker, for he reconciled many times those Difference, which some before had vainly undertaken, but could not effect.

His Body being quite worn out with Study and Labour, and feeling Death's Approach, he summoned the poor

Poor, and in a Speech took his Leave of them; he gave Exhortations to the Scholars, to his Servants, and divers others: being full of Faith unfeigned, and good Works, he fell aſleep *March* the 4th. 1583. Aged 66.

The Life of Zacharius Urſinus.

HE was born in *Sileſia*, of honeſt Parents, where he was brought up in Learning, and ſent to *Wittenberg*; there he heard *Melanchthon*, and ſtudied the Arts, Tongues, and Divinity; he travelled with *Melanchthon* into ſeveral Countries, where he gave his Opinion in ſeveral Matters, and was encouraged by him: Then he was invited to *Zurick*, by *Martyr*, *Bullinger*, &c. where he much increaſed his Knowledge in Divinity, and Commenc'd Doctor: He was very pious and grave in his Deportment, and one that ſought not after great things in this World. Being arreſted now by the Hand of Death, he was confined to his Bed; and the Hour being come of his Diſſolution, he dyed *Anno* 1583. Aged 51.

The Life of Abraham Bucholtzer.

HE was Born at *Schovavium*, of a good Family, and from his Infancy was brought up in Religion and Learning, and was bred under *Melanchthon*. At twenty ſix years of age he travelled into ſeveral Countries, and became an excellent School-Maſter in training up Youth for the Univerſities; he grew ſo famous, that he was choſe a Paſtor, and won the Hearts of his Auditors to admiration; he was full of ſelf-denial, humble, and an Enemy to Contentions.

He used often to meditate upon Death, and used this Expression, *It hath always formerly been my Care, in what Corner soever I have been, to be ready when God called, to say with* Abraham, Behold, my Lord, here I am; *but now above all other things, I should be most willing so to answer, if he would please to call me out of this miserable Life, into his glorious Kingdom; for truly I desire nothing so much as the happy and blessed Hour of Death.* He dyed *Anno* 1584. Aged 55.

The Life of Martin Chemnisius.

HE was Born at *Britza*, of mean Parentage, whereby he met with many Impediments to hinder his Learning; but by his Industry, he overcame all Obstructions, and went to *Magdeburg*, where he studied the Arts and Tongues, and from thence to *Frankfort*, where he studied Philosophy; then he removed to *Wittenberg*, and compleated his Studies under *Melanchon* and other Professors.

There he was employed publickly to read Common-Places, but being sent for by the Senate of *Saxony*, he was made Pastor of *Brunople*; many Princes and Common-Wealths made use of his Advice and Assistance in Ecclesiastical Affairs; he took great pains in asserting the Truth, against the Adversaries of it; at last being worn out with Study, Writing, Preaching, and other good Offices, he resigned up his Spirit unto God, *Anno* 1586. Aged 63.

The Life of Rodolphus Gualter.

HE was Born at *Zurick*, and applied his Mind to the Study of Humane Arts and Tongues; and was inferior to none of his Fellows in *Poetry* and *Oratory*; but being admitted into the University, he professed Divinity: Then he was chose Pastor of *Zurick*, where he proved a happy Instrument of God's Glory, and their Good, who were under his Charge; having governed and fed that Church for above forty Years, he died, *Anno* 1586. Aged 74.

The Life of Ludovicus Lavater.

HE was born at *Zurick*, and became famous in School-Divinity; he read Lectures in the Schools, and was Pastor in that City; very diligent he was, and painful in the Work of the Ministry. He married *Bullinger's* Daughter, and published many of his Father-in-Laws Works; and having spent himself in the Service of the Church, he dyed, *Anno* 1586.

The Life of Gasper Olevian.

HE was Born in *Trevar*, his Father a Baker in that City, and Master of his Company; at thirteen years old he was sent to *Paris* to study the Law, and from thence went to the University of *Biturg*, where he

he was made Doctor of the Civil Law; there happened, during his Abode there, a ſad Accident of ſome noble *Germans*, that had drank too freely, amongſt whom was the Prince *Palatine*; they having a deſire to paſs the River, juſtling one another, the Boat overturn'd, and they were drown'd; *Olevian* ſeeing this ſad Spectacle, leap'd in, thinking to preſerve the Prince, but had much to do to ſave himſelf; whereupon he vowed if God did deliver him, he would preach the Goſpel to his own Citizens, if he ſhould be called to it.

And the better to perform his Vow, he ſet himſelf to the Study of Divinity, and went to *Geneva*, and was aſſiſted by *Martyr* and *Bullinger* in his Studies, before whom he exerciſed himſelf in Preaching; and for a further Progreſſion, he went to ſeveral Places, where he propagated the Goſpel; at length, a mortal Sickneſs ſeized upon him, and preparing himſelf for Death, he expreſſed to a Friend, *That by that Sickneſs, he had learned to know the greatneſs of Sin, and the greatneſs of God's Majeſty, more than ever he did before.* The next Day, he told *John Piſcator*, *That the Day before, for four Hours together, he was filled with ineffable Joy, ſo that he wondred why his Wife ſhould ask him whether he were not ſomething better; whereas indeed he could never be better: For* (ſaid he) *I thought I was in a moſt pleaſant Meadow, in which, as I walked up and down, methought that I was beſprinkled with a heavenly Dew, and that not ſparingly, but plentifully poured down, whereby both my Body and Soul were filled with ineffable Joy.* To whom *Piſcator* ſaid, *That good Shepherd*, Jeſus Chriſt, *led thee into freſh Paſtures.* *Yea*, ſaid *Olevian*, *to the Springs of living Waters.* Then repeating ſome Sentences out of *Pſalm.* 42. *Iſa.* 9. *Matth.* 11. &c. he ſaid, *I would not have my Journey to God long deferred; I deſire to be diſſolved, and to be with my Chriſt.* In his Agony of Death, *Alſtedius* asked him, *Whether he was ſure of his Salvation in* Chriſt, &c. He anſwered, *Moſt ſure:* and ſo gave up the Ghoſt, *Anno* 1587. Aged 51.

The

The Life of John Wigandus.

HE was Born in *Mansfeld*, of honest Parents, who brought him up in Learning, and sent him to the University of *Wittenberg*; there he studied the Arts and Tongues, and heard *Luther*'s Divinity-Lectures, Disputations, and Sermons; there he commenced Master of Arts, and studied Divinity. He took excessive pains in Reading, Writing, and Preaching, whereby he converted several *Romish Priests* to the Truth.

Then he was called to *Magdeburg*, where he Commenced Doctor of Divinity; but being sent for into *Borussia*, he was chosen Bishop of the University of *Regio Montanum*. His Strength now decaying, he fell sick, and preparing for Death, he made his own Epitaph.

In Christ I liv'd and dy'd, through him I live again:
What's bad, to Death I give; my Soul with Christ shall reign.

So praying, he resigned up his Spirit to God, who gave it, *Anno* 1587. Aged 64.

The Life of John Fox.

HE was Born in *Lincolnshire*, at *Boston*, was sent to *Oxford*, to *Brazen-Nose College*, and so increased in Learning, that within a while he was chosen Fellow of *Magdalen College*; applying his Time to the Study of Divine Things, and finding out many Errors in the Popish Religion, he began to affect the Reformed Doctrine: He wrote against the Pope's Supremacy, which caused the Papists greatly to inveigh against him, using their utmost Diligence

ligence to find out an Occasion of Quarrel against him; and at last prevailed, that he was examined about the Points of Religion, and commanded to give a Confession of his Faith; the which he refused not to do, as also to prove it out of the Scripture: Yet his Adversaries condemned him for an Heretick, and expelled him the College; whereupon he departed into *Warwickshire*, and was entertained by Sir *Thomas Lucie*, and became a Tutor to his Children, where he married, and continued in great Reputation, till the Popish Inquisitors came into those Parts, for fear of whom, he was forced to withdraw himself.

Being destitute, he sent to his Father-in-Law, to know if he would entertain him, but he having got his Estate, made it a Pretence to defraud him of it, that *He was convicted, and a dangerous Person, and that unless he would renounce his Opinions, he durst not entertain him*; yet his Mother so far prevailed, that he found Reception, his Wife going to her own Father, whither Mr. *Fox* came often to visit her: Yet could he not long be sheltered from his Persecutors, for by their Spies they got Knowledge of his Abode, which caused him to go for *London*, where he fell into extream Poverty; insomuch that he looked like like a Skeleton, when one Day sitting in St. *Paul*'s Church, a Person unknown, came and put Money into his Hand, bidding him go and be merry, and within a short time expect Promotion. This he took as sent from Heaven, and returned all Praise to God for his Mercy and Goodness towards him.

Within three Days the Dutchess of *Richmond* sent for him, and appointed him Tutor to the Earl of *Purry*'s Children, who were then in her Charge, who so much profited by his Diligence, that in Learning they excelled all the Noble Youth in the Kingdom; and he continued with good Liking the remainder of King *Henry*'s, and all King *Edward*'s Reign, being greatly instrumental in reforming the Church, and restoring it to its Primitive Purity in the Reign of the latter; which got him more ill Will amongst the Papists: So that Queen *Mary* coming to the Crown, and all things being turned topsie-turvy, *Gardener*, Bishop of *Winchester*, his professed Enemy, used his

his utmoſt Diligence to bring him into a Snare; but he was defended againſt him a conſiderable time by the Duke of *Richmond*, who when he deſired to depart for fear of the Perſecution, told him, *That he had yet Wealth, Favour and Friends, and the Fortune of his Houſe; and if any Miſchance prevailed farther, that himſelf would partake of the Danger, and make the Deſtruction mutual: That he remembred with what Inſtructions he had fortified his younger Years, neither had he with more Attention hearkened thereto, than he would with Conſtancy put them in Practice.*

Yet ſuch was the Malice of his Enemies, that the Duke ſoon perceived his Power too weak to protect him; whereupon he provided him with ſuch Neceſſaries as were convenient, and ſent him to a Farmer's Houſe, one of the Duke's Tenants, neat *Ipſwich*, whither alſo his Wife went with him, although great with Child.

After a while, they reſolved to paſs the Seas, but had ſcarce weighed Anchor, when ſuch a Tempeſt aroſe, that all the Mariners began to fear, and the Night being dark, ſuch prodigious Storms of Hail and Rain fell, that they loſt the uſe of their Compaſs; and after being toſſed about forty eight Hours, the Ship was forced back into the ſame Port from whence ſhe firſt ſet ſail; which many took for a Token of God's being diſpleaſed at his Flight: Yet Providence ſo ordered it, that whilſt the Ship was toſſing upon the Ocean, he eſcaped a worſe Danger on Land, for *Gardiner* had ſent a Purſevant with Commiſſion to bring him back, who having ſearched the Farm-Houſe, and underſtanding that he was on Board, and that the Veſſel had ſet ſail ſome Hours before, he returned to him that ſent him, e're the Ship was driven into the Port.

Mr. *Fox* being landed, took Horſe, as if he intended to ride for *London*, but in the Night he came on Board again, and the Ship hoiſing Sail, paſſed the dangerous Seas, ſafely arrived at *Newport*, where he landed, and after having refreſhed himſelf, he, together with his Wife and ſome others, went to *Antwerp*, and ſo to *Baſil*, which was then a Place of free reception of poor diſtreſſed Fugitives, who were forced to leave their Countries for the

the Sake of the Lord Jesus, and his everlasting Gospel: And here he undertook to correct the Press, and at such leisure times as he could spare, he wrote part of the Acts and Monuments of the Church, a Work famous to all Posterity: And in this Station he continued till the Death of Queen *Mary*, whose Death he had a little before foretold; upon certain Notice of which, he, with several Pious and Learned Men, returned into *England*, and were kindly received by Queen *Elizabeth*, where Mr. *Fox* prosecuted his Work begun at *Basil*, and so laboured therein, that he soon brought it to a Period; which made the Papists yet more inveigh against him, and endeavour, what in them lay, to disparage both him and it; but he so fully confuted them, that with Shame and Confusion of Face they were forced to give over. He finishing this great Work in eleven Years space, searching all the Records himself, and by his great Study and Travail therein, much weakned his Body; yet for the Good of the Church he spared no Pains.

When any rich Person sent him Presents, either in Money or otherwise, he would rake it with one Hand, and with the other distribute it amongst such as he thought had need, nor is it to be doubted that he had a singular Gift of Prophesie, for he often foretold many things that came to pass.

One Day, he going to visit the Lady *Henage*, who being sick of a Fever, and given over by her Physicians, after he had prayed by her, he told her *She had done well to prepare her self for Death, but indeed she should not dye of that Sickness.* Whereupon her Son-in-Law said, *He had not done well to disquiet her with Hopes of Life, when she had been given over by the Learned Physicians:* To which Mr. *Fox* replied, that *He said no more than was commanded him, for it seemed good to God that she should Recover, which within a short time, she accordingly did.*

One Mrs. *Honywood* having lain sick of a Consumption, and deep Melancholly, for the space of twenty Years, sent for Mr. *Fox* to pray with her, as being given up by all the Physicians for Dead; the which when he had done, he told her, *She should not only Recover, but live many Years.*

At

At which, ſhe earneſtly looking on him, and having a Glaſs in her Hand: Said, *You might as well have told me, that if I threw this Glaſs againſt the Wall, it will not break*; and with that ſhe threw it with all her Force: Yet although it hit againſt a Poſt, afterwards againſt a Cheſt, and then on the Floar, it neither broke, nor had ſo much as a Flaw in it; and as Mr. *Fox* ſaid, ſo it happened, for ſhe ſoon recovered, and lived twenty Years after, although ſhe at that time was near ſeventy years old.

He now growing in Years, and by reaſon of his former Hardſhips, his great Study, Travel and Labour, he was reduced to a very weak Condition, he laid down the troubleſome Cares of the World, to prepare himſelf for Death: And foreſeeing his End was at hand, leſt his Sons ſhould be troubled, he ſent them abroad, and then after many fervent Prayers for the Church, and the Prevalency of the Goſpel, he reſigned up his Spirit into the Hands of the Father of all Spirits; dying *Anno Chriſti*, 1587. in the 70th. Year of his Age.

The Life of George Sohnius.

HE was Born at *Fribourg*, where he was well educated in Learning, and at fifteen Years of age was ſent to the Univerſity of *Marpurg*, where he ſtudied *Logick* and *Philoſophy*, and was made Batchelor of Arts; but being deſirous to ſee other Countries, he went to *Wittenberg*, where he ſtudied Philoſophy, Law, and Divinity, and was made Maſter of Arts. He intended at firſt the Study of the Law, but diſliking of it, he applied himſelf to Divinity, and at his return to *Marpurg*, was choſen Profeſſor of it; afterwards he was Doctor of Divinity, and went to *Heidleberg*, where he was Governour of a College, and Divinity-Profeſſor.

He

He was full of Humility, Piety and Patience, falling sick, he bore it with much Patience, and with fervent Prayer, often repeated, *O Christ! thou art my Redeemer, and I know that thou hast redeemed me: I wholly depend upon thy Providence and Mercy; from the very bottom of my Heart, I commend my Spirit into thy Hands*, and so dyed, *Anno* 1589. Aged 38.

The Life of Laurence Humfreid.

HE was born in *Buckingham* County, and was educated at *Magdalen* College in *Oxford*; there he studied hard all the Reign of King *Edward* the Sixth; but the bloody Reign of Queen *Mary* beginning, he was forced to fly into *Germany*, where he continued till Queen *Elizabeth* began to Reign: Then he came back to *Oxford*, and commenced Doctor of Divinity; by his Writings he confuted the Impostures of the Jesuits, and the Deceits of the Popish Party, both from Scripture and Authority. Afterwards he was made Master of *Magdalen* College, and *Regius* Professor; which Places he discharged very commendably, and at last resigned up his Spirit into the Hands of God, *Anno*, 1589.

The Life of James Andreas.

HE was born at *Wabling* in *Wirtemberg*; his Parents having kept him three years at School, were unable to maintain him there any longer, so they designed to place him with a Carpenter: The Consul hearing of it, persuaded him to the contrary, and caused him to be sent to *Stutgard* to *Snepsius*, Superintendent of the *Wirtemburgian* Churches,

Churches, to be admitted into the School, where he profited exceedingly. From thence he went to *Tubing*, and was made Batchelor of Arts; and two years after Master of Arts, and there studied Hebrew and Divinity.

Then he was made a Deacon, and preached before *Ulrick* Duke of *Wirtemberg*; Sermon being ended, the Duke propetically said, *Whencesoever this Chicken came, I know that he was hatched and bred up under* Snepsius. He was very instrumental in reforming the Churches, and very charitable to the Distressed. Next he was made Chancellor of the University of *Tubing*, which he officiated with much gravity: The year before his Death, he would say, He should not live long: That he was weary of this Life, and much desired to be dissolv'd, and to be with Christ, which was best of all.

Falling Sick, he sent for *James Heerbrand*, saying, *I expect that after my Death, many Adversaries will rise up to asperse me, and therefore I sent for thee, to hear the Confession of my Faith, that so thou mayest testify for me, when I am dead and gone, that I dyed in the true Faith.* The night before he dyed, he slept partly in his Bed, and partly in his Chair: The Clock striking Six in the morning, he said, *My hour draws near*: When he was ready to depart, he said, *Lord into thy hands I commend my Spirit.* He dyed *Anno* 1590. aged 61.

The Life of Hierom Zanchius.

HE was born at *Alzanum* in *Italy*, and was well Educated; at the age of Fifteen, he went to a Friary; where for Twenty years, he studied the Arts, Tongues, and School Divinity; he was a diligent Hearer of *Peter Martyr*'s Lectures on the *Romans*, and upon the *Psalms*, which drew his mind to an earnest study of the Scriptures. When *Peter Martyr* left *Italy*, *Zanchy* was one that followed him to *Germany*; and used to say, He was delivered out of the

Babyloniſh Captivity: He went to ſeveral places, where he met with troubles and oppoſitions; but at *Heidleberg*, he was made Doctor of Divinity, and defended the Truth againſt all Hereſie: *Zanchy* being now grown old, had a liberal Stipend ſettled upon him by Prince *Caſimir*, and going to *Heidleberg* to viſit his Friends, he fell Sick, and quietly departed in the Lord, *Anno* 1590. aged 75.

The Life of Anthony Sadeel.

HE was born at *Cabot* near *Geneva*, and was Educated at *Paris*; but abhorring the defilements of Popery, he went to *Geneva*, where he attained a perfect Knowledge of the Truth, and was made a Paſtor: Then he went on vigorouſly in defending the Reformed Churches, and vindicating the Proteſtants againſt all Popiſh Aſperſions; in his Travels he met with great troubles, and perſecutions, but in all dangers God wrought his deliverance: at laſt he fell Sick of a Pleuriſie, which he prophetically ſaid, would be mortal; and withdrawing himſelf from the World, he wholly converſed with God. He dyed, *Anno* 1591. aged 57.

The Life of William Whitaker.

HE was born at *Holme*, in *Lancaſhire*, of an ancient Family; and at Thirteen years of age was placed in St. *Paul's* School, *London*, by his Uncle *Alexander Nowel*, Dean of St. *Pauls*: and at Eighteen he was ſent to *Trinity* College in *Cambridge*, where he was choſe Scholar, and Fellow

low of the House, and took his Degree of Batchelor, and Master of Arts. The University bore so much respect to him, for his Wit and Learning, that they chose him, though young, Father of the Commencement; then he obtained his degree of Batchellor of Divinity, and was made Master of *Queens College*, and *Regius* Professor, in the room of Doctor *Chaderton*, who was made a Bishop: He was a great Disputant, and overthrew *Bellarmine*, *Campian*, *Dury*, *Stapleton*, &c. with their own Weapons, yet without passion, or railing; only testy old *Stapleton*, because he should not seem wise in his own eyes, he answered him in a tarter Language than usual: after this, he was Master of St. *John's* College.

Falling Sick of a Fever, a Friend asking him how he did? he replied, *O happy night! I have not taken so sweet a sleep since my disease seized upon me:* But being in a cold Sweat, his Friend told him, That Symptoms of Death appeared on him: To whom he answered, *Life or Death is Welcome to me, which God pleaseth; for Death shall be an advantage to me: for I desire not to live, but only so far as I may do God and his Church service.* He dyed *Anno* 1595. aged 47.

The Life of Lambert Danæus.

HE was born at *Orleance*, in *France*; in his Minority he studied the Civil-Law under *Annus Burgius*, who for his defence of the Truth, was first Strangled, and then Burnt: Being moved by this Example of his Master's Piety, he studied Divinity, and embracing the Reformed Religion, went to *Geneva*; from thence he was invited to *Leiden*, where the University received him with much joy, and admired him for his Learning, and excellent Parts; afterwards he went to *Gaunt* and *Navarre*; where after his extraordinary pains, and publication of several Books, he died, *Anno* 1596. aged 66.

The Life of Robert Rollock.

HE was born in *Scotland*, and educated by *Thomas Buchanan*, who fitted him for the Univerſity of St. *Andrews*; where he profited ſo much in his Studies, that he excelled his fellow Students: His Fame thus ſpreading abroad the Magiſtrates of *Edenborough* erecting a Univerſity in that City, Complemented him thither, to accept of the Governourſhip; which he freely undertook, and diſcharged his Office with care and diligence: The Univerſity by his Conduct greatly encreaſed, and by his pious Miniſtry, many were reformed in their Lives, and converted unto God.

All Buſineſſes he diſpatch'd with admirable prudence; in his two laſt years he was ſo involv'd in publick Affairs, that it much impaired his Health: Being much tormented with the Stone, and troubled with weakneſs of Stomach, his Diſeaſe encreaſing upon him, he was forced to confine himſelf to his Bed: When the Phyſicians preſcribed him ſome Phyſick, he ſaid, *Thou Lord wilt heal me*: Then he prayed fervently, and often breathed out, *I have hitherto ſeen but darkly in the Glaſs of thy Word, O Lord, grant that I may enjoy the eternal fruition of thy Countenance, which I have ſo much deſired, and longed for.*

Having like old *Jacob* bleſſed them, he appointed who ſhould ſucceed him; and entreated the Profeſſors not to neglect their Duty, but be obedient to his Succeſſor. Then he ſaid, *I bleſs God, I have all my Senſes entire, but my Heart is in Heaven*: and, *Lord Jeſus, Why ſhould'ſt thou not have me? it hath been my care all my life long to dedicate it to thee, I pray thee take it, that it may live with thee for ever.* Falling into a Slumber, and awaking, he deſired to be diſſolved, ſaying, *Come Lord Jeſus, put an end to this miſerable life; haſt Lord, and tarry not; Chriſt hath redeemed me, not unto a frail and momentary, but unto eternal life: Come Lord Jeſus, and give me that life for which thou haſt redeemed me.*

Then

Then some bewailing their loss of him, to them he said, *I have gone through all the degrees of this Life, and now am come to my end: Why should I go back again? O Lord help me, that I may go through this last degree with thy assistance; lead me to that glory which I have seen as through a glass: O that I were with thee.* Some saying the next day was the Sabbath, he said, *Thy Sabbath, O Lord, shall begin my eternal Sabbath; my eternal Sabbath shall take its beginning from thy Sabbath.* Death now approaching, Mr. *Balconqual* praying by him, he besought the Lord to prolong his Life; but he replyed, *I am weary of this Life, all my desire is, That I may enjoy that Celestial Life, that is hid with Christ in God:* Then he breathed out, *Hast Lord, and do not tarry: I am weary both of nights and days: Come Lord Jesus, that I may come to thee: Break these Eye strings, and give me others: I desire to be dissolved, and to be with thee: Hast Lord Jesus, and defer no longer: Go forth my weak Life, and let a better succeed. O Lord Jesus thrust thy hand into my Body, and take my Soul to thy self: O my sweet Lord, set this Soul of mine free, that it may enjoy her Husband.* One standing by, said *Sir, Let nothing trouble you, for now your Lord makes hast*; to which he said, *O Welcome Message, would to God my Funeral might be to morrow.* Thus he continued fervent in Prayer, till he resigned up his Spirit unto God, *Anno* 1598. aged 43.

The Life of Nicholas Hemingius.

HE was born in *Denmark*, of mean Parentage; but received his Education at several Schools; and hearing of one *Benedict* a famous Grecian at *Lunden*, he went thither, and studied the Greek Tongue: Then hearing of *Philip Melancthone*, he went to *Wittenberg* to hear his Lectures; but by the way was robbed of what little money he had, and stript of his Cloaths: When he came to *Wittenberg*, the Inhabitants relieved him, especi-

ally *Melancthon*. There he remained Five years, and by writing for, and waiting upon rich Students, he maintained himself; upon his return home, he had *Melancthone's* Testimonial for his Wit and Learning.

After his return, he was ordained, and made Pastor of *Hasnia*, and read privately to young Students; and by his Industry got so much Reputation, that he was chose Hebrew Professor to the University; and was made Doctor of Divinity. Growing old, the King of *Danemark* gave him a liberal Pension; which he employed in Writing and Publishing of Books: Before his Death, he grew blind, and much diseased; desiring then to be dissolved, and to be with Christ. Some time before his Death, he expounded the 103 Psalm, to the admiration of all his Auditors. He dyed, *Anno* 1600. aged 87.

The Life of John Heerbrand.

HE was born at *Noricum*, and was Educated at *Ulm*, where he studied the Arts and Tongues; and from thence went to *Wittenberg*, to hear *Luther* and *Melancthon*: Where he heard their Lectures, with much diligence, and was so studious night and day, that his fellow Students called him the *Swevian Night-Crow*. Then he Commenced Master of Arts, and preached in Villages on Sabbath-days; at his return home he was made Deacon of *Tubing*, and preached before Prince *Ulrick*, who loved him; and told his Courtiers, *He would prove a great Divine.*

Next he Commenc'd Doctor in Divinity, and having had several other Preferments; he was at last Chancellour of the University of *Tubing*, and Superintendent of the Church: Being old and much troubled with the Gout, he prepared himself for Death; and would say, *Godliness is profitable to all things, having the promise of this Life, and that which is to come.* At last a Lethargy seizing on him, he died, *Anno* 1600. aged 79.

The

The Life of David Chytræus.

HE was born in *Sweveland*, and Educated at the University of *Tubing*; where he commenc'd Batchellor of Arts, Studied the Languages, Arts, and Divinity under *Snepfius*: Then he commenc'd Master of Arts, and went to *Wittenberg*, where he was received by *Melanthon* with much Respect, insomuch, as he called him His Son, and His *David*. There he heard *Luther*'s Lectures with great diligence; after *Luther*'s death, the Wars breaking forth in *Germany*, he had a mind to Travel to *Italy*, and several other places, which he performed; and having visited the Churches, he at length returned home, and dyed at *Juliers*, *Anno* 1600. aged 70.

The Life of Alexander Nowel.

HE was born in the County of *Lancaster*, of a good Fally, and at the age of Thirteen, was sent to *Brazen-Nose* College in *Oxford*; where he grew famous for Religion and Learning: In Queen *Mary*'s Reign, he departed the Kingdom; but when Queen *Elizabeth* mounted the Throne, he returned, and she made him Dean of St. *Pauls*. He was very Charitable; and a great Comforter of afflicted Consciences; to *Brazen-Nose* College he was a great Benefactor, and enlarged the Schools of St. *Paul*; he lived to the age of Ninety, and neither the Eyes of his mind, or body waxed dim: He dyed, *Anno* 1601.

The Life of Daniel Toſſanus.

HE was born at *Mombelgart* in *Wirtemberg*, his Father being a Miniſter, brought him up in Learning; and ſent him to the Univerſity of *Baſil*, where he commenc'd Batchelor of Arts: From thence he went to *Tubing*, where he was made Maſter of Arts, and became an excellent preacher. He travelled into many Countries, and maintained the Truth in oppoſition to Popery; he met with many difficulties, troubles, and impriſonments, yet God delivered him out of all his Afflictions: At length he was choſe Profeſſor at *Heidelberg*, and Rector of the Univerſity, but being grown old, he laid down his Profeſſors place; and falling Sick, he Comforted himſelf with theſe Texts of Scripture, *I have fought the good fight of Faith*, &c. *Be thou faithful unto the Death, and I will give unto thee a Crown of Life*: *We have a City not made with hands, eternal in the Heavens*; many other places he recited. He dyed, *Anno* 1602. aged 61.

The Life of William Perkins.

HE was born at *Marſton* in *Warwickſhire*, and was Educated at *Chriſt's* College in *Cambridge*; where he was choſe Fellow, in the 24th. year of Queen *Elizabeth*: In his youth he was very airy, but entring the Miniſtry he became ſolid: To the Souls of poor Priſoners he was very Compaſſionate, preaching before them every Lord's day, whereby he proved a happpy Inſtrument, of converting many of them to God; this practice of his being ſpread abroad, multitudes from remote places, reſorted

to

to hear him: His Sermons were admired by the Learned, and understood by the meaneſt Capacities.

All hard School-Terms he unfolded, and made them plain to ordinary People; he had an excellent Art to cure a wounded Soul, and reſolving of a doubtful Conſcience: So that the Afflicted received much ſatisfaction and comfort. The word *Damn*, he pronounced ſo emphatically, as made the ears of his Auditors tingle; and when he expounded the Commandments, he applied it ſo home to the Conſciences of his Hearers, as it filled their hearts with aſtoniſhment at his Doctrine: But when old, he was milder, and would ſay, That to preach Mercy, was the proper Office of a Miniſter.

He was pious and ſpotleſs in his life, of a cheerful nature, and facetious diſpoſition; reſerved to Strangers, but to his Acquaintance very familiar: He wrote many rare Treatiſes; which for their Excellency, were tranſlated into moſt Languages. All he wrote was with his left hand, with which he ſtabbed the Romiſh Cauſe, as one well expreſt,

Though Nature thee of thy Right hand bereft,
Right well thou Writeſt with thy hand that's left.

He was of a ruddy Complexion, fat, and corpulent; lame of his Right-hand, and violently tormented with the Stone: In his laſt fit, a Friend ſtanding by, prayed for a mitigation of his Pains; to whom he ſaid, *Pray not for an eaſe of my Torments, but for an encreaſe of my Patience.* He dyed, *Anno* 1602. aged 44. He was buried at the Charge of *Chriſt*'s-College, with great Solemnity: Dr. *Montague* preached his Funeral Sermon upon this Text, *Moſes my Servant is dead.* His Works are Printed in 3 Volumes in *Folio.*

The

The Life of Francis Junius.

HE was born in *France* of a noble Family, and was so well Educated, that at Twelve years of age he began to study the Civil Law; many Temptations he resisted, and presently met with others: For reading in *Fully de Ligabus*, an Atheistical Person, surprized him with these words of the *Epicure*, *That God cares for nothing*; and used such subtle Arguments, that he embraced that damnable Principle, and lived in vile pleasures for a year.

But being at *Lyons*, he escaped an imminent death, which made him acknowledge God's Providence, in his miraculous deliverance; and to confirm his belief, he earnestly desired to read over the *New-Testament*, of which he gives this Account: 'When I opened the *New-Testament*, I first 'met with St. *John*'s first Chapter, *In the beginning was the* 'Word, &c. I read part of it, and was presently convinced that the divinity and authority of the Author, did 'excel all humane Writings: My body trembled, my 'mind was astonished, and I was so affected all that day, 'that I knew not what I was. *Thou wast mindful of me, O my God, according to the multitude of thy mercies; and called'st home thy lost sheep into thy Fold.* And from that day he wholly bent himself to pious practices.

In his Travels he met with many difficulties, and by his abstinence, and hard studies, had much delayed, and much impaired his Health: he was a great opposer of the Popish Party; for which they laid snares to entrap his Life. At *Heidelberg* he assisted *Tremelius* in translating the Bible from the Hebrew: And from thence he went to *Leyden*, where he was made Divinity Professor: Ten years after this, happened a great Pestilence, of which he Sickned, and a Colleague came to visit him, having spoke comfortably to him, *Junius* told him, That he quieted himself in God, who would do for him that which was

was most for his glory, and his own good. He dyed, *Anno* 1602. aged 57.

The Life of Luke Trelcatius.

HE was born at *Erinum*, and was Educated at the School of *Doway*, from thence he went to *Paris*, where he met with *John Mercer*, the Hebrew Professor, and *Peter Ramus*; with these he conversed, and embraced the Reformed Religion: From thence he went to *Orleance*, but the civil Wars approaching, he departed to *England*, and at *London* he taught School, and maintained himself by it Eight years; at length being called over to *Flanders*, he was made a Pastor; but meeting with some Obstructions, he went to *Antwerp*, and from thence to *Leyden*, where he continued Seventeen years: and was chose Divinity Professor in that University. Having discharged his Offices with great trust. He dyed of the Plague, *Anno* 1602. aged 60.

The Life of John Whitgift.

HE was born at *Whitgift*, in *Yorkshire*, of the ancient Family of the *Whitgifts*; and was sent to *Queen's*-College in *Cambridge*; but disliking that place, he removed to *Pembrook*-Hall, where *Nicholas Ridly* was Master, and procured for him a Scholarship: Soon after he took all his Degrees, and commenc'd Doctor of Divinity; and was chose Master of *Pembrook*-Hall; many other Preferments he had, *viz.* Queen *Elizabeth's* Professor and Chaplain; Master of *Trinity*-Hall, and Dean of *Lincoln*; next Bishop of

of *Worcester*, and after the death of *Grindal*, he was removed to *Canterbury*, and was Arch-bishop twenty years.

The Queen had a great Esteem for him, and was pleased to be so familiar, as to call him *her black Husband*; at her Death he was present, and administred to her what Comfort she desired; when King *James* came to the Crown, he much reverenced the Arch-Bishop, and when he fell sick, King *James* visited him, and laboured to chear him up; but he had laid the Death of Queen *Elizabeth* so much to heart, that in a few Days he departed in the Lord, *Anno*, 1603. Aged 73.

The Life of Theodore Beza.

HE was born at *Veselia*, of Noble Parentage, and was well educated in all manner of Learning, and brought up in the true Religion of God's Word; in his Minority he was given to Poetry, which the Popish Party would object against him; but at riper Years he disapproved of them for their Levity: many Temptations he resisted, and to avoid fleshly Lusts he married, and wholly renounced Popery, saying, *Lord bring my Soul out of Prison, that I may praise thy Name.*

He went to several Places to improve himself, and at *Geneva* he was conversant with *Calvin*, where he compleated his Work of the *New Testament* in *Latine*; there he was chosen Pastor, and first Rector of the School in *Geneva*: Many Conferences he had with the Popish Party, and defended the Reformed Religion against all their Arguments: The Jesuits in revenge, spread a Report, that *Beza* was dead, and died a Papist; this Rumour coming to his Ears, he made this Answer, *That the Jesuits and he had both one Desire, but not for the same end: The Jesuits* (said he) *wish my End, but for an Evil End: I wish for it also, but that by Death I may pass to eternal Life, purchased for me by the Merits of Christ.*

He

He often used the Apostle's Saying, *We are his Workmanship created in* Christ Jesus *to* good *Works!* And that of St. *Augustine*, *I have lived long, I have sinned long, blessed be the Name of the Lord.* Also, *Lord perfect that which thou hast begun, that I suffer not Shipwrack in the Haven:* And that of *Bernard*, *Lord, We follow thee, by thee, to thee: We follow thee, because thou art the Truth: By thee, because thou art the Way: To thee, because thou art the Life.* He died upon a Sabbath-day, when rising in the Morning, he prayed with his Family, and finding himself weak, he desired to go to Bed again; but sitting down on the Bed-side, he departed without the least Sigh or Groan, *Anno* 1605. Aged 86.

The Life of John Rainolds.

HE was born in *Devonshire*, and educated at *Corpus Christi* College in *Oxford*; where he was chose Fellow, and commenced Doctor in Divinity: His eldest Brother was a Papist, and wrote violent Books against Queen *Elizabeth*, which was a great Grief to him: he sought no Preferments, but through much Importunity, he was chosen President of *Corpus Christi* College, and made the Professor of Divinity; which Places he discharged very honourably. He was eminent for Piety, and had great Knowledge in the most mysterious Points of Divinity.

That God's Providence watched over him, will evidently appear in this Example, being at *London* to refresh himself, he walked into *Finsbury Fields*, where the Archers were Shooting; it so happened, that one of their Arrows struck him on the Breast, but rebounded back by the Means of a quilted Lining which hindred its passage, so that he received no harm; but the World being unworthy of him, he fell sick, being worn to a Skeleton with laborious Study: He died, *Anno* 1607. Aged 58.

The Life of Joseph Scaliger.

HE was Son of *Julius Cæsar Scaliger*, born at *Agenum*, and educated at *Paris*; where he attained the Greek and Hebrew Tongues; he travelled into many Countries, making short Abodes, till he came to *Leiden*, where he was chosen Professor of that University; which place he made famous with his Lectures and Writings; at length, being Dropsical, he died, *Anno* 1609. Aged 69.

The Life of Amandus Polanus.

HE was born in *Silesia*, and was well educated in Learning, after which he went to *Basil* and studied Divinity, and commenced Doctor; then he was made Professor to interpret the *Old Testament* to the University, and read Lectures twice in the Week; falling sick of a Fever, he died, *Anno* 1610. Aged 49.

The Life of Thomas Holland.

HE was born in *Shropshire*, and educated at *Exeter College* in *Oxford*, where he took all his Degrees, and was chose Master of the College, and *Regius* Professor; he was well read in the Fathers, and well acquainted with the School-men; a faithful Preacher of the Truth, and a zealous Defender of the true Religion. When he went any Journey, he left these Instructions to the Fellows of the College; *I commend you to the Love of God, and to the Hatred*

tred of Popery and Superſtition. Being ancient, he employed his Time in Prayer and Meditation, and often uſed to ſigh forth, *Come, O come* Lord Jeſus, *thou Morning Star: Come Lord* Jeſus, *I deſire to be diſſolved, and to be with thee:* He died *Anno* 1612. Aged 73.

The Life of John Druſius.

HE was born at *Aldenard*, and educated in the Univerſity of *Lovain*, but his Father being deprived of his Eſtate for Religion, he was forced to flye with him into *England*, and at *Oxford* he read Hebrew, Chalde, and Syriack, with great applauſe: Then he went to *Flanders* and *Zealand*, where he was choſe Profeſſor of *Leiden*, where he married, and was choſe Maſter of a new Univerſity at *Franequer*, in which he continued 31 years: He died *Anno*, 1916. Aged 66.

The Life of James Grynæus.

HE was born in *Helvetia*, of godly Parents, and was educated at *Baſil*, where he ſtudied Divinity and Philoſophy; there he was ordained a Deacon, and preached the Goſpel, but by the Advice of Friends, he went to *Tubing*, and was choſe a Paſtor: He travelled afterwards to ſeveral places, and at length returned to *Baſil*, being old, weak and ſickly, almoſt blind, and much tormented with the Chollick, yet bore it patiently, that in the midſt of his Pains he uſed to ſay,

As Death's ſweet, ſo to riſe is ſweet much more,
Chriſt as in Life, ſo he in Death is Store:
On Earth are Troubles, ſweet Reſt in the Grave,
I'th' laſt Day we the laſting'ſt Joys ſhall have.

He died, *Anno*, 1617. Aged 77.

The

The Life of Robert Abbat.

HE was born at *Gilford* in *Surry*, of honeſt Parents, and educated at *Baliol* College in *Oxford*; having taken his Degrees, he was choſe Maſter of the College, and *Regius* Profeſſor, which Offices he performed ſo excellently, that King *James* preferred him to the Biſhoprick of *Salisbury*; but by his ſedentary Life and hard Studies, he had a Stone bred in his Kidneys, which haſted his Death, and drawing near his End, he deſired to make a Confeſſion of his Faith; but being faint and weak, he referred his Friends to his Writings, ſaying, *That Faith which I have publiſhed, and defended in my Writings, is the Truth of God, and therein I die*, and ſo departed, *Anno* 1618. Aged 58.

The Life of William Cowper.

HE was born at *Edenborough* in *Scotland*, and educated at the Univerſity of St. *Andrews*, where he ſtudied Divinity and Philoſophy; at eighteen years of age he reſolved for *England*, and was entertained by Mr. *Gutherie* a Scotchman, who taught a School at *Hoddeſdon*, eighteen Miles from *London*: Having continued there ſome time, he returned to *Edenborough*, and was choſe Paſtor: He took ſuch pains and Care in the Miniſtry, that he was called to govern the Churches of *Galloway*, and to be Biſhop over the Paſtors.

Falling ſick, he uſed to ſay, *My Soul is always ready in my Hand, ready to be offered to my God: Where, or what kind of Death God hath prepared for me, I know not; but ſure I am, there can no evil Death befall him that lives in Chriſt, nor ſudden Death to a Chriſtian Pilgrim, who (with* Job*) waits every hour for his*

Change.

Change: Yea (saith he) many a day have I fought it with Tears, not out of Impatience, Distrust, or Perturbation, but because I am weary of sin, and fearful to fall into it.

In his Sickness he used these private Meditations: *Now my Soul be glad, for at all Parts of this Prison, the Lord hath set to his Pioners to loose thee; Hands, Feet, Milt and Liver are failing; yea, the middle strength of the whole Body, the Stomach is weakned long ago: Arise, make ready, shake off thy Fetters, mount up from the Body, and go thy way.*

I saw not my Children when they were in the Womb, yet there the Lord fed them without my Knowledge: I shall not see them when I go out of the Body, yet shall they not want a Father.

Death is somewhat Dreary, and the Streams of that Jordan between us and our Canaan run furiously, but they stand still when the Ark comes. Let your Anchor be cast within the Vail, and fastned in the Rock Jesus; tie the End of the Threefold Cord be buckled to the Heart, so shall you go through: He died, *Anno* 1619.

The Life of Andrew Willet.

HE was born in the Isle of *Ely* in *Cambridgeshire*, and educated at *Christ's* College in *Cambridge*; having taken his Degrees, he was made Prebend of *Ely*, and married a Wife, by whom he had eleven Sons, and seven Daughters: He was very studious, highly Pious and charitable to the Poor; he used a plain and familiar way of Preaching, fitting himself to the Capacity of his Auditory; in words of Consolation he was composed of Sweetness, and in Denunciation of Judgments, he put on Bowels of Compassion, and the Spirit of Meekness: his Presence was powerful and persuasive, and his godly Life very exemplary.

Going from *London*, his Horse threw him, and by the Fall broke his Leg, which was presently set by a Bone-setter; and being confined to his Bed, he would meditate upon *Hezekiah's* Sickness and Recovery, *Isaiah* 38. espe-

cially on the 9, 10, 13, and 15, Verſes. Hearing a Bell toll, he peradventure had apprehenſions of Death, which occaſioned him to diſcourſe with his Wife concerning Death, and our bleſſed Hopes after Death, and the mutual Knowledge the Saints have of one another in Glory: Then he repeated the firſt Verſe of the 146 Pſalm, and ſaid it was a moſt ſweet Pſalm; but ſtirring to eaſe himſelf, he fell into a Trance; his Wife crying out, he looked up, and uſed theſe laſt Words, *Let me alone, I ſhall do well*: *Lord Jeſus*.....and ſo departed, *Anno*, 1621. Aged 59.

The Life of David Pareus.

HE was born in *Sileſia*, of good Parents, and at fourteen years of age was placed with an Apothecary; but that not agreeing with his Temper, he returned home, and was ſent to School, where after two years his Maſter was forced to leave the City. *Pareus* being deſtitute of a Maſter, reſolves to go into the *Palatinate*, where he improved his Learning, and was admitted into the College of *Sapience* at *Heidleberg*; there he ſtudied Divinity, and entred into the Miniſtry: At *Ratisbonne* he commenced Doctor, and was choſe Profeſſor of the Old Teſtament, and not long after Rector of the whole Univerſity.

Then he was choſe Profeſſor of the New Teſtament, and grew ſo famous, that he was appointed to be one of the Synod of *Dort*; but being old and infirm, he earneſtly deſired to be excuſed: He was very ſtudious, and one day coming out of his Study in froſty Weather, the Steps being ſlippery, he fell down ſeveral Steps, and through God's Mercy received no Harm; which made him think of *Pſal.* 91. *He will give his Angels charge over thee*, &c. The Spaniards being now come with their Army into the *Palatinate*, his Friends perſuaded him to retire

retire himself; at his departure he cried out. *O Heidleberg, Heidleberg! But it is better to fall into the hands of God, then of men, whose Mercies are Cruelty.*

At *Amville*, he wrote his Body of Divinity, which having Finished, he said, *Lord, now let thy Servant depart in Peace, because he hath Finished that which he desired.* He earnestly besought God that he might lay his bones at *Heidleberg*, which not long after he returned thither safely, where he was received, with much joy; but his former Disease of a Catarrh returning upon him, being sensible of approaching death, he frequently opened his mind to *Henry Alting*, and others, and so quietly departed, *Anno* 1622. aged 73. His Works are in 3 Volumes.

The Life of Thomas Erpenius.

HE was born in the *Low-Countries*, at *Gorcome*, of honest Parentage, and Educated at *Leiden*, where he studied Divinity, and the Oriental Tongues under *Joseph Scaliger*: From thence he travelled into *England*, *France*, *Italy*, *Germany*, and at *Paris* he was acquainted with *Isaac Causabon*, where he studied the Arabick. At *Venice* he learned the Turkish, Persian, and Ethiopick Languages: He was much admired, by several Kings and Princes for his Learning; but returning to *Leiden*, he dyed of the Plague, *Anno* 1624. aged 40.

The Life of Abraham Scultetus.

HE was born in *Silesia*, of good Parents, and Educated at *Vratislavia*; but having a desire to hear *Melancthon* and others, he went to *Freistad*; from thence to *Wittenberg*, where

he was acquainted with *Peter Martyr*, and *Bucer*: Then he went to *Heidlebergh*, to hear *Toſan* and *Junius*, and there read Logick, Oratory, and Aſtronomy to divers young Nobility. The year following, he commenc'd Maſter of Arts, and ſtudied Divinity; many Preferments he had, and was much admired for his eloquent Preaching: The Wars in *Germany* breaking out he was forced to leave *Heidleberg*, and fly to *Embden*, where he preached the Goſpel, and there dyed, *Anno* 1624. aged 58.

The Life of John Piſcator.

HE was born at *Strasburgh*, where he applied himſelf to hard ſtudy, though the Civil Wars was at that time in *Germany*; in his ſtudy of *Logick*, he joined *Ariſtotle* and *Ramus* together: Having proceeded far in Divinity; at *Herborn* he was choſe Profeſſor, where many young Students came from the Northern Country to hear him; he was very diligent and Laborious in all his Undertakings, witneſs his great pains in tranſlating the Bible into the *German* Tongne. He died, *Anno* 1625. aged 80.

The Life of Robert Bolton.

HE was born at *Blackburn*, in *Lancaſhire*, and Educated at *Brazen-Noſe* College in *Oxford*; where he was choſen a Fellow, and commenc'd Maſter of Arts; he was a great Diſputant, and well skilled in the Mathematicks, Metaphyſicks, and School-Divinity: Yet he was void of Religion, and a lover of Stage-plays, Cards, Dice, a horrible Swearer, a Sabbath-breaker, a boon Companion; and one that neither loved goodneſs, nor good men.

But

But God in his mercy, was pleased to bring him to Repentance, and throw him to the Earth, as he did *Paul*, by laying before him the Deformity of Sin; which lay so heavy upon him, having gained the Mastery, through grace, and mercy, he attained an invisible Courage in the Cause of God; and a singular Dexterity in comforting afflicted Consciences. In the 35 year of his age, he was ordained, and preferred to *Broughton* in *Northamptonshire*.

In which place, he was powerful in his preaching, laborious in study, and blameless in his life and conversation: Falling Sick of a Quartan Ague, and finding himself weaker and weaker, he contemplated upon the four last things, *Death*, *Judgment*, *Heaven*, and *Hell*; and being asked if he could be content to live, if God would permit him; he said, *I grant that Life is a great blessing of God; neither will I neglect any means that may preserve it, and do heartily desire to submit to God's Will; but of the two, I infinitely more desire to be dissolved, and to be with Christ.* When the Pangs of death were upon him, he breathed out, *I am now drawing on apace to my dissolution; hold out faith, and patience, your work will quickly be at an end.* He dyed, *Anno.* 1631, aged 60.

The Life of VVilliam VVhately.

He was born at *Banbury* in *Oxfordshire*, and Educated at *Christ*'s College in *Oxfordshire*; where he took his Degrees, and was called to the Pastoral Charge of *Banbury*: His Understanding was quick, his Judgment deep and clear, his Memory firm, and his Spirit lively. He was of a strong Constitution, and had an audible voice, and according to the Discourse he handled, he could appear a *Boanerges*, a Son of Thunder, or a *Barnabas*, a Son of Sweet Consolation: And to Crown all, God gave him a heart, to seek his Glory, and to aim at the saving of their Souls, that heard him.

He was very ſtudious and painful in the Work of the Miniſtry; a great Peace-maker, and zealouſly Devout in his Family, frequently given to faſting and prayer: He was likewiſe full of humility, charity, and abounded in Works of Mercy; and in his Sickneſs, comforted himſelf with that promiſe, *Pſal.* 41. 1, 2. *Bleſſed is he that conſidereth the Poor, the Lord will deliver him in the time of Trouble, the Lord will ſtrengthen him upon the bed of Languiſhing, &c.* A little before his death, a Friend praying with him, That God would be pleaſed, if his time were not expired, either to reſtore him or put an end to his pains: He lifting up his eyes towards Heaven, one of his hands, in the cloſe of that Prayer, gave up the Ghoſt, ſhutting his Eyes as if he were fallen into a ſoft Slumber, *Anno* 1639. aged 56.

The Life of Anthony Wallæus

HE was born at *Gaunt* in *Flanders*, of honourable Parents, and was well Educated: Firſt by ſeveral School-Maſters, and then ſent to the Univerſity of *Leiden*: There he ſtudied all Arts and Tongues, but chiefly Divinity; and was ſo well read in the Scriptures, that when he was old, he could repeat moſt of St. *Paul*'s Epiſtles by heart: Then he ſtudied Commentators, the better to fit him for the Work of the Miniſtry, and went to *Geneva*.

Not far from thence is the Mountain of *Jura*, whoſe top is higher then the Clouds; he having a deſire to go to the top of it, took with him two Friends, *May* the 31ſt, and lay at the Foot of this Hill all night, where very early next morning, two Shepherds conducted them up the Mountain; about noon they began to enter into the middle Region of the Air, where it was extream cold, and the Mountain covered with great hills of Ice, only on the *South*-ſide appeared ſome Paths, by which they aſcended, and towards the Evening reached the top; which

which contained about ten Acres of Land: The precipice was so steep, that it was dangerous looking down, but lying along, the Villages seemed no bigger then Walls, and Mountains like Mole-hills: Here was neither Ice, nor Snow; but the Air very cold, yet thin and pure and being all Musical, they began to sing, which sounded far more sweetly than in any part of the lower World.

As they beheld *France* on one side, and *Italy* on the other, they observed Vapours to ascend out of the Lake *Leman* which stayed about the Mountain, then gathered together, and at last became a thick Cloud, so that it wholly took away their sight of the Earth: When night approached, they began to descend, and after a while entred into the Cloud, where they could wash their hands; and when they had passed this Cloud, it was dissolved into Rain, which wet them through; at last they came to the Shepherd's Cotts, where they rested, and the night following came to the bottom of the Mountain; for they could not go so fast down, as they went up.

Having finished his business at *Geneva*, he travelled into divers Countries; where he disputed with the *Socinians*, and refuted them, and confuted several Blasphemies: He preached the Gospel every where, and gave wholesome Instructions in publick and private; he was much troubled with the Stone in the Kidneys, and Hypocondraical Wind; which still encreasing upon him, he called his Family, and exhorted them to fear God, then taking his leave of them he fell asleep, out of which he never awaked, only strived a little when his Pains came upon him; so on the Sabbath-day at eleven of the Clock he resigned up his Spirit to his Maker, *Anno* 1639. aged 66.

The Life of Henry Alting

HE was born at *Embden* in *Frieſland*, of an honourable Family, and was Educated at the Univerſity of *Groning*; from thence he went into *Germany* to *Marpurg*, and profited under *John Piſcator*, Profeſſor of *Herborn*: Where he was Tutor to three Noblemen, but not ſtaying long there, he travelled into ſeveral Countries, and at *Heidleberg* was made a Profeſſor in Divinity. After this, he commenc'd Doctor, and was choſe Maſter of the College of *Wisdom*: About Eight years after, *Heidleberg* was beſieged, and the Jeſuits took poſſeſſion of the College: But whilſt they were preparing all things in readineſs in the Church for the Maſs, *Alting* privately fled to his own Houſe.

When he came home, he found all things broken and carried away; and in his Study was a Captain, who cry'd All things there were his; yet ſaith he, *I give thee leave to take any one Book, and carry it with thee.* But *Alting* generouſly refuſed it, ſaying, *Sir, If all theſe things be yours, I pray God that you may enjoy them longer than their laſt Maſter did.* From thence he got ſafe Conduct to *Heilbron*, where with great difficulties and charges he conveyed himſelf and Family to *Embden*.

Yet he did not reſt there, but was poſted about to ſeveral places, as *Leiden*, *Groning*, &c. and being over-whelm'd with grief and trouble, eſpecially for the loſs of his Wife, and one Daughter, which was both Vertuous and Beautiful; he fell Sick at *Groning* of a Catarrh and Fever, accompanied with great pains in his back and loins, which cauſed often Faintings. The day before his death he ſang the 130 *Pſalm* with great fervency: In the Evening he bleſſed his Children, and exhorted them to fear God, and to perſevere in the Truth of the Goſpel. Being ſenſible of the time of his departure, by his prophetick Spirit; he accordingly died about three of the Clock, *Auguſt* 25th. *Anno* 1644. aged 57.

His

The Life of Frederick Spanhemius.

HE was born in *Amberg*, the Metropolis of the Upper *Palatinate*, of honourable Parents, and educated at *Heidleberg*, where he studied Divinity, and became a great Disputant against Arminianism and Popery. Having taken all his Degrees, he travelled into divers Countries, as *England*, *Germany*, *Paris*, *Leiden* and *Geneva*; where-ever he came, the Learnedst Persons were of his Acquaintance. He was well versed in Ecclesiastical Affairs, and very prudent in Civil Causes. His whole Life was an Idea of Wisdom; for as occasion required, he could accommodate himself to all sorts of Affairs; and in his Friendships he observed this Rule, that though he did not admit all promiscuously, yet he admitted into his Familiarity not a few.

His last Sermon he preached at *Easter*, upon *Phil.* 3. 24. *Who shall change our vile Body, that it may be like his glorious Body*, &c. a little before his Death, in his Prayers he gave immortal Thanks to God for all his Blessings and Mercies bestowed upon him in the whole Course of his Life, acknowledging himself less than the least of all his Mercies; and that he had nothing to return to his Divine Majesty for them, but his grateful Heart; he especially blessed him for bringing him up in a Reformed and Orthodox Church, and had kept him from the Infection of Popery, which he professed to be erroneous, and contrary to Christ's Gospel.

He prayed earnestly to God to continue his Blessings to his Family, and never suffer them to be seduced to Popery; he prayed likewise, that in the Pains of Death, he might with all his Soul breathe after God, and might before-hand have some Taste of the Glory of Heaven: Having ended his Prayers, his Voice and Strength failed

him, and so about Sun-setting he quietly departed, and slept in the Lord, *Anno*, 1649. Aged 49.

Additional Lives of several Worthy Persons.

The Life of Sir John Old-Castle, *commonly called the Lord* Cobham.

John Old Castle came of worthy Parents, an English-man, and born in the Reign of *Henry* the Fourth, at whose Court he was brought up; and at Man's Estate was Knighted, and for his Service in the Wars, was honoured with the Title of Lord *Cobham*; betaking himself to his Studies he became very zealous for the Gospel, and often grieved that Anti-Christ was suffered to tread it under his feet, insomuch that he openly reproved the Idolatrous Worship of the Church of *Rome*, and took the Parts of the Reformed Ministers, especially such as taught *Wickliff's* Doctrine; upon which the Papists endeavoured many ways to ensnare him, and to rid him out of the way; whereupon they branded him with the Name of *Heretick*, and made great Complaints to the King, that he went about to innovate Religion, and stir up Rebellion; but the King being satisfied in his fidelity gave little heed to their Accusations; yet they so far prevailed that they got his Consent to summon a Council, and then the Arch-bishop of *Canterbury* addressed himself to the King with many Complaints against the Lord *Cobham*, hoping by such means to cast him out of the King's Favour, that so they might the boldlier proceed against him; but the King told them, *That he being one of his Knights, and of an honourable Family, he would*

would himself first discourse him about his Opinion, and persuade him to return to the Romish Church.

The King thus satisfying the Bishop for the present, sent for the Lord *Cobham*, and desired him to be an obedient Son of the Church, and to submit to his Bishop, and confess his Error: To which he mildly answered, *You, most worthy Prince, I am always willing and ready to obey, for as much as I know you to be the Minister of God, bearing the Sword for the Punishment of Evil Doers, and for the Praise of them that do well; unto you, next unto my Eternal God, I owe all Obedience, and submit all that I have unto you, being ready at all times to do whatever you shall in the Lord command me. But as touching the Pope and his Spirituality, I owe them no Suit nor Service, knowing him by the Scriptures, to be the great Anti-Christ, the Son of Perdition, the open Adversary of God, and the Abomination standing in the holy Place.*

The King hearing this Christian-like Answer, dismissed him, with an Admonition to become obedient to the Church; but he utterly refusing, the King at the Importunity of the Arch-Bishop, delivered him up to be proceeded against as he saw fit; whereupon he consulting the other Bishops, they resolved to cite him to appear at a Council at *London*, to answer to such Articles as should be objected against him: but the Bishop's Sumner coming with his Citation before his Castle of *Cooling*, durst not enter the Gate without my Lord *Cobham's* Leave; which not obtaining, returned as wise as he went.

Then the Bishop hired one *John Butler*, Door-keeper to to the King's Privy Chamber, to go with his Sumner, which he did; and telling the Lord *Cobham* he had a Message for him from the King, he got Admittance; coming to his Presence, he told him, *It was the King's Pleasure he should obey that Process*: To which he answered, *That he would in no Case consent to the devilish Practices of the Popish Priests.* Upon notice of which, the Bishop sent to fix the Citation upon the great Church in *Rochester*, not far from his Castle; but it was soon torn down by some of the Lord *Cobham's* Friends, which was done three or four times; upon which he excommunicated him; but he laugh'd at his Proceedings, which enraged him the more:

but

but at laſt the Lord finding the Malice of the Popiſh Clergy increaſe againſt him, he went voluntarily to the King, and carried the Articles of his Belief in writing, deſiring his Majeſty to ſuffer them to be peruſed by the Learned Men of either Univerſity; and if they could any ways prove that they were diſagreeing to the Word of God, he would ſubmit, or elſe, according to the Law of Arms, *In the Defence of his Faith, he would fight with any Man living, Chriſtian or Heathen; the King, his Royal Progeny and the Council excepted; and he would refuſe no Correction that ſhould be inflicted according to the Law of God.*

The King, not daring to diſpleaſe the Arch-Biſhop, permitted him to be ſummoned in his Privy-Chamber; and upon his appealing from the Arch-Biſhop, cauſed him to be arreſted and carried to the *Tower*, where he cauſed his Confeſſion to be writ over again, during his Confinement.

A while after, being brought before the Conſiſtory, the Arch-Biſhop proffered to abſolve him, if he would require it; but he told the Aſſembly, *He needed it not, but was there ready to make a Confeſſion of his Faith, if ſo be they would permit him.* Then he delivered it to them in Writing; but they told him, although there were many good things contained therein, they had no leiſure to examine them, but he muſt anſwer to the Articles: Then they began to ask him his Opinion about the Sacrament of the Altar, and Pennance; but he ſaid, *He had written his Mind in the Paper, and would not enter into Diſcourſe about thoſe things further?* Whereupon he was remanded to the *Tower*.

Not long after the Council ſate again, and he was ſent for before them; when the Biſhop proffered to abſolve him, he replied, *He had never treſpaſſed againſt him, and therefore had no need of his Abſolution*: When they told him, unleſs he would recant, they would condemn him as a Heretick: *He bid them do as they thought beſt; for*, ſaid he, *I am at a Point, that which I have written, I will ſtand to it to the Death*; then kneeling down, he lifted up his Hands towards Heaven, and ſaid, *I ſhrive me here unto thee, O Eternal and Ever-living God, in my frail Youth I offended thee, O Lord,*

by

by Pride, Covetousness, Wrath, Uncleanness, and many Ways have I hurt in my Anger, and committed many other horrible sins, for which, good Lord, I ask thee forgiveness; and so with Tears in his Eyes he stood up, and turning to the People, said, *Lo, good People, for breaking God's Laws and his holy Commandments they never yet accused me; but for their own Laws and Tradition they handle me most cruelly, and therefore they and their Laws, by God's promise should be utterly destroyed.* Then they proceeded farther to examine him, but he returned such Answers to their Questions, as made many wonder at his Wisdom; yet they proceeded to read the Bill of Condemnation against him as a Heretick. After which, he lifting up his Eyes towards Heaven, said, *Lord God eternal, I beseech thee of thy infinite Mercy, to forgive my Persecutors*; after that he was sent to the *Tower*.

The cruel handling of this good Lord, much offended not only the Commons, but some Nobility, upon which the Bishop drew up an Abjuration in his Name, which was rumoured, that he had recanted his Errors, and closed with the Church; but that was soon contradicted by his own Writing: He had not been in the *Tower* above a Month after his Condemnation, but he made his Escape, and fled into *Wales*, where he continued four years, till the Death of *Henry* the Fourth; but *Henry* the Fifth coming to the Crown, the Bishops so far solicited him, that he offered great Sums of Money to apprehend him; whereupon, either for Lucre or Spite, the Lord *Powis*, under pretence of Friendship, basely betrayed him; so that being brought up to *London*, the Parliament then sitting, he was carried before the House of Lords, who upon ruminating the former Proceedings against him, confirmed the Sentence of the Bishops, *That like a Traytor, he should be drawn through the Streets of* London, *to the Gallows in St.* Giles *in the Fields, and there hanged, and afterwards burnt upon the Gallows as he hung*; which Sentence was put in execution; but the Judgment of God soon overtook *Thomas Arundel*, Arch Bishop of *Canterbury*, his capital Enemy, who condemned him, for his Tongue swelling in his Mouth, he could not swallow any Food, and so was starved to death.

The

The Lord *Cobham* ſuffered Martyrdom, *Anno*, 1417. he was a Man of ſingular Piety, deſcended of a Noble and Ancient Family, a Man of ſuch Strength and Courage, that few durſt encounter him, and greatly beloved by his Prince, for the ſingular Services he had done him in the Wars, until ſuch time as the Biſhops traduced him, and turned him out of Favour.

The Life of Ziſca, *a Noble* Bohemian.

HE was born at *Troſnovia* in *Bohemia*, of a Noble Family, and was brought up in the King's Court in Military Affairs, and became an able and ſkilful Captain; in a Battel he loſt one of his Eyes, but God ſupplied that Loſs, by enlightning his Mind with the Knowledge of the Truth, by the Means of *Wickliff*'s Books, and *John Hus*'s Miniſtry; and when *Hus*, and *Hierom* of *Prague* was burned by the Council of *Conſtance*, to the Diſhonour of the King and the Bohemian Nation, *Ziſca* became ſo incenſed, that he was reſolved to revenge their Wrongs, and immediately raiſed 40000 Proteſtants, which demoliſhed their Monaſteries, Images, and idolatrous Temples, and drave out their Prieſts, Monks and Friers, and by the aſſiſtance of his Army, took the Caſtle of *Wiſgrade*.

In the mean time the Proteſtants encreaſed in *Prague*, where a Fight continued for five Days, and many were ſlain on both ſides; but at length the Proteſtants won the Bridge, and neither part of leſſer *Prague*; but the Popiſh Party fled into the upper part for ſhelter: The Emperour, under a Pretence of making a Truce with *Ziſca*, by his Ambaſſadors, cauſed a Ceſſation of Arms, and immediately with an Army enters *Vriſtaſlavia*, the chief City in *Sileſia*, where he exerciſed amongſt them great Cruelties,

Cruelties, to this intent, that it might ſtrike a Terror into the *Bohemians*, and reduce them to the Romiſh Diſcipline.

But the *Bohemians* hearing of theſe Tranſactions, put themſelves into a Poſture of Defence, and choſe *Ziſca* for their General; and gaining the Governour of the Caſtle of *Prague* to their ſide, they ſent expreſs Orders throughout the Realm, that none ſhould permit the Emperor Entrance, who was their Enemy, and would deſtroy their Religion, Lives and Liberties; *Ziſca* was now ſet upon by ſome Horſe of the Imperialiſts, but his Soldiers were all on Foot, and the Place ſo rugged, that the Imperialiſts were forced to quit their Horſes, and fight on Foot; upon which *Ziſca* commanded the Women that attended his Army, to caſt their Kerchiefs in the Way, by which Stratagem the Horſe-mens Spurs were ſo intangled, that they were ſlain before they could unlooſe their Feet; and by this Means *Ziſca* gained the Victory.

Then he went and took *Auſca* by Storm, ſetting it on fire, and putting many of the grandeſt Papiſts to the Sword: after this he choſe him a convenient Place between two Rivers, where his Army pitched their Tents, which Place he named *Thabor*, and his Soldiers *Thaborites*; the *Thaborites* had no Horſes; but the Emperor ſending a thouſand Horſe againſt *Ziſca*, he took the Opportunity of the Night, and ſurprized them in their Quarters, taking away their Horſes and Armour, and ſet the Town on Fire; then he taught his Soldiers to mount on Horſe-back, and never led his Army without a Wing of Horſemen.

Ziſca being thus furniſhed with Horſe and Arms, ſtill purſued his Deſign in behalf of the Proteſtants, and gained the Victory where ever he came; but in beſieging the ſtrong Town of *Raby*, he was ſhot by an Arrow in the Eye, to the Loſs of his Sight; yet he left not his Army, but got many ſignal Victories afterwards: At length, having a Deſire to beſiege *Prague*, his Soldiers murmured, thinking it not reaſonable that the Regal City ſhould be ſuppreſſed; but *Ziſca* perceiving their

Famousness, in an elegant Speech, so convinced their Errour, that they assumed fresh Courage, and made what hast they could towards the City, in order to a Battel; but immediately a Peace was concluded, by the Means of godly Ministers, who was exemplary in Life and Conversation: Whereupon the Emperor invited *Zisca* to take upon him the Government, but in his Journey he died at *Pristovia*, *Anno* 1424.

The Life of John Picus, *Earl of* Mirandula.

HE was of an honourable Family in *Italy*, derived from *Constantine* the Great; a little before his Birth, there appeared in the Chamber a round Flame of Fire on the Wall, but soon vanished: He was well educated under Learned Men, and became a good Orator and Poet; he was quick of Apprehension, rich Fancy, excellent Invention, and a strong Memory: At fourteen, he was sent to *Bononia*, to study the Law, but after two years he grew weary of it, and betook himself to the Study of Philosophy; and the better to acquaint himself with that Study, he travelled to all the famousest Universities of *Italy* and *France*, and after seven years went to *Rome*, where he publickly set up several Questions of Logick, Mathematicks, Philosophy, and Divinity, *&c.*

But this procured him much Envy, which caused his Adversaries never to admit him into any publick Disputations; but he in his Vindication justified himself, and concluded with St. *Augustine*'s Saying, *I may err, but I will not be a Heretick, the first being proper to Man; but the other a Property of an obstinate and perverse Will.* He was tall of Stature, of a comely Countenance, brisk Eyes, and yellowish Hair: He was very Rich, which engaged

fed the Ladies and Gentlewomen of *Rome*, to be enamoured with him, and he in return made Assignations to them; but it pleased God to awaken him from those Pleasures and sensual Delights, and to inspire him with Celestial Thoughts of Happiness, which were strengthened by his pious Resolutions to shake off all Vain-glory, and to devote himself wholly to the Glory of God, and the Good of the Church.

His Fame being spread abroad, many Schollars resorted to him, to try whether his Learning were agreeable to the Report that went of it; many unprofitable Writings, writ in his Youth, he burnt, and wholly addicted himself to the Study of the Scriptures; he wrote upon the Creation, the Sabbath, the Old Testament, and was affected much with St. *Paul*'s Epistles: He used great Industry in Reading and Writing; he was full of Humility, very charitable, and constant in Prayer: His usual Discourse amongst his Friends, was of the Vanity and Uncertainty of all Earthly things, and of the Stability of Heavenly things, and would often call upon them to love the Lord above all, *&c.*

He was very desirous of a Reformation in the Church, and wrote to *Maximilian* the Emperor, to fulfil his most holy Purpose, of restoring the Christians to their former Liberty: He was always most cordially affected to his Friends, whom he chose for the Similitude of Manners and Learning, rather than for outward Respects of Kindred: then falling into a violent Fever, which despised all mean of Cure, at the end of thirteen Days he quietly departed, *Anno* 1494. Aged 32.

The Life of Thomas Cromwel, *Earl of* Essex.

HE was the Son of a Smith, and born at *Putney* in *Surry*; His Father's Poverty hindred his Education, yet he was of so pregnant a Wit, and Eloquency of Tongue, that his Parts could not lie concealed from those Friends which endeavoured to encourage him: As he grew up, his Mind was bent upon Travel, which he did, to *France*, *Italy*, and *Antwerp*, where he was entertain'd by the English Merchants to be their Secretary.

About the same time, the Inhabitants of *Boston* in *Lincolnshire*, were minded to renew two Pardons, and chose one *Chambers* and another to be dispatched to *Rome* on that Affair; but being at *Antwerp*, *Chambers* suspecting his own Weakness, prevailed with *Cromwel* to assist him; *Cromwel*, though knowing the difficulty of the Enterprize, and what it was to deal with the Pope and his Cardinals, and being skill'd in the Italian Tongue, consented to go with them.

Being at *Rome*, he was informed the Pope much delighted in delicate Dishes, whereupon he prepared some Dishes of Jelly, and presented them to the Pope; which he well approving of, accepted them, and granted them their two Pardons. *Cromwel* having as yet no sound relish of Religion, till learning the New Testament by Heart, which gained him a Knowledge of the Truth; at length *Cromwel* got into the Service of Cardinal *Woolsey*, and was made his Solicitor, and had the Charge committed to him of looking after the Building of *Christ's Church* College in *Oxford*; for the furtherance of which, some small Monasteries were pulled down, wherein *Cromwel* was so industrious, that he was hated by superstitious Persons, and some of the Nobility.

The

The Cardinal now falling into Disgrace, *Cromwel* was preferred to the King's Service, where he acquaints his Majesty, that as the Case stood, he was but half King, while the Pope had the Supremacy, and that he might accumulate to himself, the Revenue of the Clergy: This Advice pleased the King so well, that he gave him his Ring off his Finger, and sent him to the Convocation of Bishops; where being come, he made an Oration in behalf of the King, and proved them to be in a *Premunire*, whereby they were content to give One hundred, one thousand, eight hundred, eighty four Pounds to be freed.

After this, *Cromwel* received the Honour of Knighthood, was made Master of the Jewel-house: Master of the Rolls, Knight of the Garter, and lastly, Earl of *Essex*; Great Chamberlain of *England*, and the King's *Vicegerent*, to represent his own Person; which he discharged very well. His Honours no ways made him Proud, or remiss in his Duty, but rather quickned him in Church and State: He was very zealous for the Truth, and used his utmost Endeavours to suppress all the Abbeys and Monasteries in *England*. The Popish Bishops being nettled at this Abolishment, some Tumults began to arise about Religion, whereupon the King appointed *Cromwel* to meet them; *Cromwel* being placed at the upper End of the Table, told them, *The King would permit of no Alteration in Religion, but by the Consent of them and his Parliament, and desired them to lay aside all Malice, Obstinacy, and Carnal Respect, and to let the Scripture be the Supreme Judge of their Church Controversies.*

Many Points were debated; and though *Cromwel* could not wholly reform the Religion, yet a Reformation was well begun throughout *England*: Then he caused the People of *England* to be instructed in the Lord's Prayer and Creed in English, and had the Scriptures translated into English; their Idolatries, grossest Pilgrimages, idle Holy-days he abolished, and gave Liberty to eat Eggs and white Meats in Lent: He stirred up all People to good Hospitality, and was a great Reliever of the Distressed: He was very humble and grateful, and not apt

to forget former Kindneſſes: As for Example, a poor Woman at *Hounſlow*, whom he owed Forty Shillings for an old Reckoning, he paid her, and ſetled a Penſion of Four Pound *per Annum* for her Life. Another was a Merchant, who had formerly relieved him at *Florence*, he not only gave him what the Merchant had diſburſed for him, but alſo gave him large Summs of Money, and cauſed his Servant to procure what Money was due to the Merchant from his Debtors, which the Merchant had given over as loſt.

He was a great Preſerver of Peace, a Terror to the Wicked, a Puniſher of them which wore long Hair, and a Detecter and Deſtroyer of all idolatrous and crafty Jugglings of the Romiſh Prieſts: but Popiſh Malice now began to break out, and ſeveral Crimes they laid to his Charge, which by falſe Witneſſes were alledged againſt him; upon which he was committed to the Tower of *London*, where ſeveral Commiſſioners reſorted to examine him; amongſt the reſt, he deſired one of them to carry from him a Letter to the King; which he refuſed, and ſaid, *He would carry no Letter to the King from a Traytor.* Then he requeſted him to deliver a Meſſage from him to his Majeſty, which he aſſented to, provided it were not againſt his Allegiance: Then *Cromwel* deſired the other Lords to witneſs what he had promiſed, and ſaid, *Commend me to the King, and tell him, by that time he hath ſo well tried and proved you as I have done, he ſhall find you as falſe a Man as ever came about him.*

His Enemies durſt not bring him to a Tryal, but procured an *Act of Attainder*, whereby he was Condemned before he was heard; yet the King after his Death repented this Haſte, and wiſhed he had his *Cromwel* alive again. Being mounted the Scaffold, he made an humble Confeſſion, and begg'd the Prayers of all thoſe which were preſent; then in a pious Prayer he recommended himſelf into the Hands of the Almighty, and at one Blow his Head was ſevered from his Body, *Anno* 1541.

The

The Life of the Lady Jane Grey.

SHE was eldeſt Daughter of *Charles Brandon* Duke of *Suffolk*, and was married to the Lord *Guilford Dudley*, fourth Son to the Duke of *Northumberland*; the Lady *Jane* was Grand-Daughter to the Lady *Mary*, younger Siſter to King *Henry* the Eighth. The Duke of *Northumberland* bearing all the Sway, and ſtudying how to advance his Family, diſtilled into the Ears of King *Edward* the Sixth (who was now in a languiſhing Condition) the great Danger the State of the Church would be in, if he choſe not ſuch a pious Succeſſor as would maintain the now eſtabliſhed Religion; and that there was better Hopes of the Lady *Elizabeth* than of the Lady *Mary*, but their Cauſes were ſo ſtrongly connexed, that they muſt either be both excluded, or the Lady *Mary* admitted: Moreover, he politickly told him, that a good Prince ought to lay aſide all reſpects of Blood, where God's Glory, and the Subjects Weal might be endangered; and whereas the Duke of *Suffolk* had three Daughters near allied to the Crown, he deſired the Crown might be left to the Eldeſt, the Lady *Jane*, with a Proviſo ſhe ſhould maintain the now eſtabliſhed Religion, which ſhe and her Husband ſhould be ſworn unto: Theſe Reaſons ſo prevailed with King *Edward*, that by his laſt Will he excluded his two Siſters, and bequeathed the Crown to the Lady *Jane*.

The Will being read in Council, all Hands was ready to ſubſcribe to it, except *Cranmer*, which by urgent Perſuaſions he at length aſſented to; but one Judge *Hales*, a pious Man, could by no Arguments be prevailed with to ſubſcribe. Soon after, the King died, and the Lady *Jane* was deſired to take the Crown, but ſhe endeavoured to decline it with many Tears, but through much importunity, ſhe was proclaimed. This worthy Lady had not perſonated a Queen above ten days, but the Council

observed many to flock to the Lady *Mary*, who was returning to *London*, they immediately proclaimed her to be Queen.

No sooner was she come to *London*, but she caused the Lady *Jane* to be committed to the Tower, and not long after, was arraigned and condemned for Treason, together with her Husband. Being returned to the Tower, she was set upon by one *Fecknam* a Priest, who endeavoured to pervert her; but she, with a Christian Courage and Resolution, strongly resisted him. Her Father being a Prisoner at the same time in the Tower, she wrote to him to this effect, 'That although it had pleased God 'to hasten her Death, by his Means, in forcing her to 'consent to take upon her the Crown, which she was ever 'willing to decline; yet that Death she expected, was 'much more welcome than so uneasie a Diadem ever 'could produce.

During her Imprisonment, she prayed fervently, and the Night before she suffered, she sent her Sister, the Lady *Katharine*, her Greek Testament, and in a Letter, did exhort her to study true Piety and Godliness, and to die in the Faith of Christ Jesus. The Morning before her *Exit* from this World, her Husband, the Lord *Guilford Dudley*, was conveyed to a Scaffold on *Tower-Hill*, where he penitently ended his Life; his Head and Body being laid in a Cart all bloody, was brought to the Chapel, and exposed to the Sight of this sorrowful Lady; a Spectacle more dismal than the keenest Ax of her Death. And now her own Part is to be acted, upon a Scaffold, erected upon the Green within the Tower; where, being mounted with a chearful Countenance, she looked upon the People, and with great Constancy, directed her self after this manner: 'That she was come thi-'ther to die for an Offence which was committed by a 'Device, not of her own seeking; then wringing her 'Hands, and protesting her Innocency, she desired them 'to take notice, that she died a good Christian, and re-'quested their Prayers.

Then

Then kneeling down, she repeated in English the 51 Psalm; after which, her Gentlewoman helped her off with her Gown, and the Hang-man on his Knees asked her Forgiveness, which she forgave him freely, and pray'd him to dispatch her quickly. Looking upon the Block, and kneeling, she said, *Will you take it off before I lay it down? No Madam,* replied the Executioner; then she tied a Handkerchief before her Eyes, and feeling for the Block, said, *What shall I do? Where is it? Where is it?* Being guided, she laid her Head upon the Block, and giving the sign, she said, *Lord, Into thy Hands I commend my Spirit.* Then receiving the fatal Blow, she ended this Life, *Anno* 1554. Aged 16.

Her Death was much lamented, but did not go unpunished, for the Judge which passed her Sentence, shortly after fell distracted, crying out continually, *Take away the Lady* Jane *from me*; and in that manner died. She was a most chast, innocent and vertuous Lady, of high Birth, and great Learning, and had a curious Vein in Poetry: in her Troubles she composed these Lines.

Think nothing strange, which Man cannot decline,
My Lot's to day, to morrow it may be thine.
If God protect me, Malice cannot end me;
If not, all I can do will not defend me.
After dark Night,
I hope for Light.

This Epitaph was also made on her.

My Race was Royal, sad was my short Reign;
Now in a better Kingdom I remain.

The Life of Sir Philip Sidney.

HE was Son and Heir to Sir *Henry Sidney*, Lord Deputy of *Ireland*, Preſident of *Wales*, and Knight of the moſt Noble Order of the Garter: His Mother was Daughter to the Duke of *Northumberland*, and Siſter to the Earls of *Warwick* and *Leiceſter*, ſo that his Deſcent was Noble on both ſides. His Father being careful of his Education, ſent him to *Oxford*; where, after an incredible Proficiency in Learning, he was invited to Court by his Uncle the Earl of *Leiceſter*, who was a great Favourite of Queen *Elizabeth*'s.

At Court he was highly eſteemed of by the Queen, and at his ſpare Hours, he compoſed that incomparable Piece, the *Arcadia*. At the Age of One and twenty, he went Ambaſſador to the Emperour of *Germany* at *Vienna*, and was in Election for the Kingdom of *Poland*, had not Queen *Elizabeth* refuſed to part with ſo great a Jewel; he married the only Daughter of Sir *Francis Walſingham*, then Secretary of State, who after his Death married the Earl of *Eſſex*, and after him the Earl of St. *Albans*.

He was ſo intimately acquainted with Sir *Fulk Grevil*, afterwards Lord *Brooks*, that having erected a Monument in St. *Maries* in *Warwick*, he had engraven on it, Fulk Grevil, *Servant to Queen* Elizabeth, *Counſellor to King* James, *and Friend to Sir* Philip Sidney: Some cautionary Towns being delivered up to the Queen, by the States of the *Netherlands*, Sir *Philip* was ſent to be Governour of *Flushing*, and of the Caſtle of *Ramekins*; afterwards his Uncle, the Earl of *Leiceſter*, went Deputy-General, and being unwilling to be idle, he made Preparations for the taking in of *Zutphen*; the Prince of *Parma* ſtriving to oppoſe him, by ſending Proviſions well guarded with Horſe and Foot; which to intercept, *Leiceſter* ſent Sir *John Norris*, and to aſſiſt him, the Earl of *Eſſex*, the Lord *Willoughby*, Sir *Philip Sidney*, Sir *William Stanly*, and Sir *William Ruſſel*, in all 200 Horſe, and 1500 Muſqueteers and Pikes.

The

The Spaniards being in an advantagious place near *Zutphen*, they entertained the Engliſh with a furious Charge of Shot, and the worthy Sir *Philip*, as he was changing his Horſe, was ſhot by a Muſquet above the Left Knee, which ſo ſhattered the Thigh-bone, that the Bullet could not be taken out: Thus wounded, he was conveyed to *Arnheim* in *Gelderland*; Mr. *Feu*, the Earl of *Leiceſter's* Chaplain paying him a Viſit, he found him carefully preparing himſelf for the other World, and Sir *Philip* told him, he had made his Will, and intended to be his own Executor; to fulfil which, he gave him a good Summ in Gold, which he had formerly bequeathed to him.

Then his *Arcadia* came into his Mind, and conſidered there were ſeveral light Paſſages in it, which might corrupt the incautious Reader; the ſole Copy being in the Cuſtody of Sir *Fulk Grevil*, and to expreſs his Repentance for the Vanity of his Youth, he ſent to Sir *Fulk*, and earneſtly conjured him to commit it to the Fire, that ſo it might never appear in the World: which Requeſt had been fulfilled, had not the Importunity of Friends prevented it. Sir *Philip* lay for the ſpace of 25 days, enduring his Pains with admirable patience, and at length reſign'd up his Spirit into the Hands of his Redeemer, *October* 16. *Anno* 1586.

Upon him was made this Epitaph.

Apollo *made him wiſe*,
Mars *made him Stout*;
Death made him leave the World
Before his Youth was out.

The

The Life of Galeacius Carracciolus, *Marqueſs of* Vico.

HE was born at *Naples*, of an ancient and Noble Family, and was carefully educated, and entertained by the Emperour *Charles* the Fifth, who made him his Gentleman Sewer, in which place he demeaned himſelf ſo well, that he won the Favour of the Nobility, and grew to be in great eſteem with the Emperor himſelf; his Father to advance his Family, match'd him to the Lady *Victoria*, Daughter to the Duke of *Nuceria*, with whom he had 6500 Pound, his Father's Eſtate being 5000 Pound *per Annum*: By this Lady he had four Sons, and two Daughters; but God deſigning him to a higher Degree than that which he was born to, was pleaſed in Mercy to reveal his Truth to him; and now Light began to ariſe in Darkneſs, for by the Means of *John Waldeſius*, a Spaniard, and *Peter Martyr*'s Doctrine, he was converted to the Truth of the Goſpel, and betook himſelf to the Reading of the Scriptures.

This Alteration being obſerv'd in *Naples*, ſome judg'd it Melancholly, and others Folly; but they which were the happy Inſtruments of his Converſion, rejoyced greatly at ſo great a Change in one of his Dignity: Many Enemies this Alteration had procured, and above all, his Father proved the ſharpeſt; his Wife, though always kind and dutiful, would by no means adhere to him to change her Religion, leaſt Scorn and Infamy ſhould always attend her: many great Temptations he met with, which endeavoured to pull him back from his Duty; but God fortified him with that Chriſtian Courage and Reſolution, that he foiled the Tempters.

Seeing himſelf forſook of all Relations, Friends and Acquaintance, *Naples* was now for him no abiding City; upon which he reſolves to forſake his Country, Friends, Goods

Goods and Honours, to embrace the Truth, then to enjoy them all, and want Christ Jesus. So taking a thousand Marks, he departed from *Naples*, and safely arrived at *Geneva*; there he returned God thanks for freeing him from the Antichristian Yoak, and bringing him where he might safely profess his Name with a free Conscience. The News of his Arrival soon reach'd the Emperour's Court, which astonished his Friends and Family, where nothing was heard but Lamentations, Sighs and Tears; the old Marquess his Father, foreseeing the Ruine of his Estate and Family, began to cast about by what means he might again recover him; to that end, he sent a Kinsman that was most dear to *Galeacius*, with Letters of Authority, Protestations, and loving Entreaties, to return home, for the Comfort of his aged Father, his forlorn Wife, and his distressed Children.

Their Meeting consisted of Embraces, Sighs, Sobs and Tears; but all could not prevail upon *Galeacius*, who was unmoveable as a Rock, and told him, *That he is unworthy to be Christ's Disciple, who leaveth not Father, Mother, Wife, Children, &c. yea, and his own Life to follow him*: His Kinsman much astonished at this Answer, with many Tears departed. During this Juncture, the Emperour had proclaimed *Galeacius* guilty of High Treason, confiscated his Goods, and made him and his Posterity uncapable of his Father's Marquisdom. This caused his aged Father to supplicate the Emperor, and to dispatch a Messenger immediately to *Geneva* with a Letter, strictly charging him, upon his final Obedience, to meet him at *Verona*; which he accordingly did, where he earnestly entreated him to return home to his Wife and Family.

But all the Stratagems and subtle Arguments could not draw him home, but told his Father, *He could not entertain any such Motion, without making Shipwrack of a good Conscience*; so he returned back to *Geneva*. Not long after, his Uncle, *Paulus Quintus*, was made Pope, whereupon his Father commanded him again to meet him at *Mantua* in *Italy*, and sent him Money to defray his Journey; this he obeyed, and his Father receiv'd him with extraordinary Kindness, telling him, that he had procured of his Uncle the Pope, a

Dis-

Diſpenſation, whereby he might live freely in any City within the Venetian Territories, without any moleſtation to his Conſcience or Religion: And moreover, he might be a Comfort to his old Age, and recover his Honours, Eſtate, Friends and Eſtimation.

Hereupon he beſeeched his Father not to let him become a Prey to thoſe who held it for a Maxim, *That Faith was not to be kept with Hereticks*: *Therefore*, ſays he, *it is much better for me to be contented with my mean Condition, than to endanger my Life, and my whole Poſterity.* At which the Marqueſs being ſilenced, returned diſcontented to *Naples*, but *Galeacius* chearful to *Geneva*. The next Aſſault he met with, was his Wife, who deſired him to give her a Meeting at *Læcina*; this he readily embraced, hoping to prevail with her to leave all Superſtition, and to accompany him to *Geneva*: Coming to *Læcina*, he underſtood a Mariner had diſappointed his Wife in her Paſſage, upon which he reſolved to go to *Vicum*.

When he arrived at his Father's Caſtle, the whole Family was joyful, eſpecially his Wife, by hoping to gain her intended Victory; but all thoſe Hopes were fruſtrated, when ſhe diſcovered his Conſtancy to perſevere in his Religion: Then he earneſtly beſought his Wife to leave her ſoppiſh Devotion, and to go with him, where God was worſhipped in Truth and Holineſs; but ſhe flatly deny'd to go to *Geneva*, or to live with him, ſo long as he continued in thoſe Hereſies; upon which he reſolved to depart, and the day being come, he went to take Leave of his Father, whoſe Love now was turn'd into Hatred, and his Bleſſing into Curſes; then he went into the Hall, where his Wife and Children, with many of his Friends were met, the whole Place was filled with Sighs, Tears and wringing of Hands; his Wife beſeeching him to pity himſelf, her, and his Off-ſpring; his Children all upon their Knees, with Hands held up and Eyes ſwell'd with Tears; his Kindred with dejected Countenances and watry Eyes; unexpreſſible was all their Grief, and unſpeakable was his Agony in reſiſting theſe Temptations; but he rather choſe to leave them than his Soul's Salvation: ſo breaking through all thoſe Difficulties,

Difficulties, he left them, and hasted to *Lucina*, and in a short time got safe to *Geneva*.

Continuing for a long time at *Geneva*, without hearing from his Wife, he began to think of a second Marriage; which purpose of his, he communicated to Mr. *Calvin*, and imparted to him some secret Reasons why he could not abstain from Marriage. *Calvin* fearing that many would look upon the Fact as scandalous, that rightly understood not the Doctrine of Divorcement, nor were acquainted with the particular Occasion; upon *Galeacius*'s Arguments, he referred him to the Opinion of *Peter Martyr*, and if he did approve of it, he would most readily subscribe to it. *Galeacius*, according to Mr. *Calvin*'s Instruction, wrote to *Peter Martyr*, and to the learned Divines of *Rhætia* in *Switzerland*; who debating the Case, and weighing all Circumstances, at last unanimously resolved, that he might with a safe Conscience leave his former Wife, who had first maliciously deserted him, and to be married to another: Whereupon he married a Widow that came from *Roan* in *France* to *Geneva*, for true Religion; she was highly pious, of the Age of forty, and very suitable to his Disposition.

He was very frugal in his Course of Life, and full of Humility; in the City of *Geneva*, he was so highly esteemed, that no publick Meeting was appointed, or solemn Feast made, but he was invited; none thinking themselves happy without his Company. He chiefly conversed with those *Italians* of his own Church, and was affable, courteous and friendly to all Men; he was likewise very charitable to the Poor, relieving them according to his Ability, and the Loss of his former Estate did not grieve him, but when he had not wherewithal to give to charitable Uses.

At length, Sickness, the Harbinger of Death, seizing upon him; which proceeded from abundance of Rheum; this was procured by his long and wearisome Journeys, which he had formerly taken by Land and Sea, for his Conscience sake; his Physitians despairing of his Cure, he wholly sequestred himself from all worldly Cogitations, and taking his Farewell of his Wife and Friends, saying,

He

He would lead them the way to Heaven. Then he desired God to receive him, and acknowledge him for his own, and so quietly departed, *Anno* 1592. Aged 74.

The Life of Katherine Bretterg.

SHe was born in *Cheshire*, and was Daughter of Mr. *John Bruen*, of *Bruen Stapleford*; she was well educated, and from her Childhood had searched the Scriptures: The Sabbath was always welcome to her, for she feared God, and walked before him with an upright heart: At the age of twenty, with her Parents Consent, she was married to Mr. *William Bretterg*, of *Bretterghold* in *Lancashire*, near *Leverpool*; he was a young Gentleman that embrac'd Religion sincerely, and suffered much by the Popish Party.

They lived in the midst of brutish Papists, who were always malicious to them, and would destroy their Cattle in the Night; yet she bore it very patiently, and submitted to God's holy Will, and his divine Providence, and would often say, in the midst of such vexatious Practices, *The Mercies of God are infinite, who doth not only by his Word, but by his Justice also make us fit for his Kingdom.* She would often pray to God to forgive them, and send them Repentance for the Wrong they had done them; she often called upon her Husband to do the like, and least he should fail in this Duty, she daily pray'd to God to sanctifie her Husband's Thoughts, and to direct his heart aright to the Glory of God.

Her Meekness, Humility, and vertuous Deportment was such, as forced her Adversaries to her Religion, to speak well of her; very bountiful she was to the Poor, and neglected no Opportunity of doing good: She constantly kept her times of Praying, Reading and Meditating, and never omitted Family Duties: She used private Duties, not only in her Closet, but in her Garden, Orchard, *&c.* and tasked her self to read eight Chapters a day

a day at least out of the holy Scriptures, and such time as she perceived vainly spent, she called it, *the time of Temptation.*

She was full of Clemency to her Husband's poor Tenants, desiring him to forbear, and was often unwilling he should receive it when it was brought, least he should be guilty of Oppression: Thus she continued with her Husband two years, and then fell sick of a Fever; it was so violent, that it forc'd her to talk idly, which put her into great Conflicts; but through infinite Mercy she overcame it, and enjoyed Peace of Conscience to the hour of her Death: Once she was very dull in Prayer, and when she came to, *Lead us not into Temptation*, she said, *I may not pray, I may not pray, for Satan interrupts me*; yet her Friends left her not till she had gain'd the Conquest.

Once she took the Bible in her hand, and joyfully kissing it, said, *O Lord, 'tis good for me to be afflicted, that I may learn thy Statutes: the Law of thy Mouth is better to me than thousands of gold and silver.* Then she desired her Husband to beware of Popery, and to let her little Girl be brought up in the Fear of God, saying, *So shall I meet her in Heaven, whom I must now leave behind me on Earth.*

She repeated often, *We have not received the Spirit of Bondage to fear again, but the Spirit of Adoption, whereby we cry, Abba, Father*: This Verse of Psal. 13. *ult.* she often repeated chearfully:

I will give thanks unto the Lord,
And praises to him sing;
Because he hath heard my Request,
And granted my Wishing.

Many pious Meditations she used, but the last was this; *My Flesh and my Heart faileth, but God is the Strength of my Heart, and my Portion for ever. He that preserveth* Jacob, *and defendeth his* Israel, *he is my God, and will guide me unto Death.* Then she departed this Life without any motion of Body, *May ult.* Anno 1601. Aged 22.

The

The Life of John, *Lord* Harrington, *Baron of* Exton.

HE was eldeſt Son of the Lord and Lady *Harrington*, to whoſe Care, King *James* committed the Education of his eldeſt Daughter, the Lady *Elizabeth*, who married *Frederick*, Prince Elector *Palatine*: They were eminent for Prudence and Piety, and carefully brought up this their Son in Religion and Learning: He was of an acute Wit, firm Memory, ſweet Diſpoſition, and prone to Learning, that in a ſhort time he read Greek Authors, and ſpake Latine fluently: he alſo could diſcourſe in Italian, French and Spaniſh, and was well read in Logick, Philoſophy, and the Mathematicks. A good Progreſs he had made in the Theorick part of the Art Military and Navigation, ſo that he wanted nothing but Practice to make him perfect.

In Religious Matters, there was ſcarce any Queſtion that could be propounded to him, but he was able to give an Anſwer. His Father being willing he ſhould encreaſe his Knowledge, ſent him into *France* and *Italy*, and for a Guide and Tutor, one Mr. *Tovey*, a grave and learned Man, and formerly head Maſter of the Free-School in *Coventry*: in their Travels, the Jeſuits finding they could not corrupt their Minds, contrived a ſlow working Poiſon for their Bodies, of which Mr. *Tovey* being aged, died ſoon after his Return into *England*; but the Lord *Harrington*, being in the prime of his Age, conflicted with it longer; yet the Violence appeared in his Face, and haſtned his untimely Death.

He was eminent for Sobriety and Chaſtity, very temperate in Diet, ſhunned Feaſting, but frequented Faſting; he hated Idleneſs and much Sleep, which are the two Nurſes of Uncleanneſs; and when he awaked in the Night, to prevent Temptations, he exerciſed himſelf in heavenly

Heavenly Meditations: He was Exemplary for Juſtice, being willing to pay thoſe Debts which his Father had contracted, and gave power to the Executor, to ſell part, or all of his Lands, to diſcharge the ſame; and being asked, when the Writing was drawn up, whether he aſſented to it? He replyed, *Yea, with all my heart, for my Honour and my Honeſty are my nearest Heirs.*

But his Piety out-ſhined all his Moral and Natural accompliſhments; which appeared in his Publick and Private exerciſes of Religious Duties: He uſually roſe in the morning about four or five a Clock, ſeldom ſleeping above ſix hours: After his firſt waking, his care was to ſet his Heart in order, and being up, he read a Chapter, then with his Servants in his Chamber, he went to Prayer; and afterwards employed an hour in reading ſome Divine Treatiſe.

Before Dinner and Supper, he had a Pſalm, Chapter, and Prayer in his Family, and a Pſalm ſung, and Prayer after Supper; he kept a Diary, whereby he Examined himſelf what Holy Duties he had omitted, and Recorded in private Characters what failings were fit to be known only to God, and his own Soul: He was a moſt Religious obſerver of the Lords day, and though he had a Houſhold Chaplain, yet he frequented the publick Aſſemblies twice a day, and immediately after Sermon he withdrew him for half an hour to Contemplate what he had heard.

He uſed Monthly to receive the Lords Supper, and kept a private Faſt the day before reception; the morning before he received, he frequently read 1 *Cor.* 11. and would inſtruct his Servants in the right manner of Preparation: He was very Charitable to the Poor and Needy, and diſtributed his bounty as he perceived neceſſary: From the firſt day of his laſt Sickneſs he apprehended the approach of Death, and ſo readily prepared himſelf for it; he made Confeſſion of his Sins, and oft confeſſed his Faith, and undoubted hope of Salvation in Chriſt; and when Death approached, he breathed out, *O my God, when ſhall I be with thee?* And in the midſt of theſe longing deſires, he departed, *Anno* 1613. Aged 22.

The Life of Philip de Mornay, *Lord of* Pleſſis Marly.

HE was Born *November* the 5*th.* of Noble Parentage; his Father was much addicted to Romiſh Ceremonies, but his Mother having ſome knowledge of the Truth, endeavoured to inſtill into her Family Religious Principles, and ſo far prevailed with her Husband, that upon his Death-bed, he ſignified to ſome ſtanders by, that he had no occaſion of Romiſh Superſtitious Ceremonies; but grounded his Salvation on the Merits of Jeſus Chriſt.

He was well Educated, and went to *Paris* where he remained two years, though his Studies was often interrupted by Sickneſs: His Father being deceaſed, he was ſent for to attend his Funeral, where, being arrived, his Mother and his eldeſt Brother much ſolicited him to read the *Proteſtant Catechiſm*, but he refuſed it, and accepted of the *New Teſtament* in *Latin* and *French*, Printed at *Lyons*: in which he carefully obſerved, that the chief Doctrines of the *Romiſh* Church, were not warranted in Scripture; as *Purgatory*, *Invocation of Saints*, the Sacrifice of the *Maſs*, and Adoration of *Images*, &c. Such as he found not mentioned in Scripture, he blotted out of his mind, and began to ſuſpect the reſt; ſo ſatisfying himſelf, by reading over ſome Controverſies about *Tranſubſtantiation*, and *Juſtification*, it worked on him ſo great an effect, that he reſolved to leave all Romiſh Principles.

His Mother rejoycing at this happy reſolution, was not willing he ſhould profeſs it openly, becauſe ſhe as yet adhered outwardly to the Papiſts; but ſhe was about that time viſited with Sickneſs, even unto Death, which ſhe Prognoſticated as an Admonition: Upon which ſhe vowed, that if God did raiſe her from her Sick Bed, ſhe would no longer keep the World in Ignorance, but openly

penly profeſs the Goſpel. He Travelled into divers Countries to improve his Learning, and when the Maſſacre was at *Paris*, he narrowly eſcaped of his Life; but in few days he arrived in *England*, where he wrote many Treatiſes, and was much eſteemed of by Queen *Elizabeth*.

Suddenly after he departed for *France*, where he Married a Widdow, who had eſcaped the Maſſacre; not long after the King of *Navarr* made him one of his Council, and was ſent by him into *England* to Sollicite the Queen for her Aid, againſt the pretended Holy Leaguers: At his Audience, the Queen told him, ſhe did expect him as Meſſenger from a Duke, but he was come as Ambaſſadour from a King; ſo he obtained of her Eighty Thouſand Crowns, to Levy Men in *Germany* for that War: Many Embaſſies he undertook, and ſeveral Treaties he was at, and being at one at *Antwerp* between Queen *Elizabeth*, Duke *Caſimire*, the States of the United Provinces, and the King of *Navarr*, he was Poyſoned by one *Guerin*, but his Youth and Conſtitution overcame the force of it.

Upon his return into *France* he was made Governour of *Saumur*, where he Erected a Church for the Proteſtants, and obtained a Grant from the King for the inſtituting of an Univerſity: He was very Pious and Zealous for the Proteſtants, which the Popiſh party much hated him for, and did endeavour to Condemn him of Hereſie, and to Aſſaſinate him, but that Providence prevented it. He was a great Peace-maker, and was often praiſed, even by his greateſt Enemies.

Being diſplaced from his Government of *Saumur*, he betook himſelf to a Private Life, and made his Will for the peace and good of his Family; being ſeized upon by a continual Fever, and no hopes of Recovery, he would often ſay, *I fly, I fly to Heaven, and the Angels are carrying me into the boſome of my Saviour*; then would he repeat the words of *Job*, *I know that my Redeemer liveth, I ſhall ſee him with mine eyes, and I feel, I feel what I now ſpeak*. He dyed in the 74*th*. Year of his Age.

The Life of JOHN BRUEN, *of* Bruen-Stapleford, *in the County of* Chester, *Esquire.*

HE was Born 1560, of Worthy Parents, and was well Educated and brought up in the Protestant Religion; at years of Maturity he Married the Daughter of Mr. *Hardware*, a Wise and Worthy Gentleman; he lived with her Seventeen years, and saw his Sons and Daughters as Olive branches round his Table: In his Youth he was much given to Hawking, Hunting, and other Recreations; but at riper years he declined them, drawing himself from those Exercises into a narrower Compass; whereby he might the better provide for his Wife and Family.

He was very careful in the Education of his Children, and instructed them in the Principles of Religion; his Servants likewise were all so Godly, and Regular, that he took as much delight to Converse with them, as he did to receive the profit of their Labours. He was very Religious in his Family, for every morning in the Summer, he rose betwixt Three and Four, and at Five in the Winter; he commonly spent an hour in Meditation and private Devotion, before he awakened the rest of his Family: but when they were all met together, he used this Prayer.

Blessed Lord God, and our most merciful Father in Christ Jesus, we thy poor Children do humbly beseech thee, graciously to assist us by thy Holy Spirit in this our * *Morning Exercise, that we may faithfully perform the same to thy praise, and our comfort, and that for Christ his sake, our only Saviour and Redeemer:* Amen.

* Or Evening.

This he repeated Morning and Evening, to convince their Ignorance which deny the Lawfulness of a Set Form of

of Prayer; then he finiſhed the remaining part of his Family Devotion in reading of ſome portion of Scripture, and Singing of Pſalms, which he took great delight in: after which he concluded with fervent Prayer; this was Cuſtomary with him, Morning and Evening.

He was very Zealous againſt Idolatry, and pulled down many Superſtitious Images in Glaſs Windows which darkned his Chappel, and Glazed them all anew: He was a great propagator of the Goſpel, and provided for his Pariſhoners a worthy Paſtor at his own Charge. His Wife dying, he Marries a ſecond time, a young Gentlewoman of a good Family, well endowed with Vertue, Prudence, and all other Accompliſhments; having brought her home, many worthy Perſons deſired to Board with them, which he readily conſented, to entertain thoſe which were Religious: This ſecond Wife lived with him Ten years, and having brought him Nine Children, ſhe dyed, to the great grief of himſelf and Family.

He lived Five years a Single Life, and being in Debt, through his great Charge, having four Daughters and divers Sons to diſpoſe of, by the advice of Friends, he gave over Houſe-keeping, and went to live at *Cheſter* with Mr. *Byfeld* a Godly Miniſter, where he remained three years; in this time it pleaſed God, he had payed his Debts, Married two of his Daughters with good Portions, and preferred one or two of his Sons: Beſides, he maintained the Poor of his own Pariſh, by allowing them the profit of his two Mills: Then he Married a third Wife, by whom he had one Daughter that dyed, and one Son living: He daily encouraged himſelf in the ways of God, and read many worthy Authors; Contemplating upon what he had exerciſed himſelf in, he would ſay, with Holy *David*, *Oh how I love thy Law! it is my Meditation all the day, I have made thy Statutes my Songs, and my Meditation in the days of my Pilgrimage*, Pſal. 119. 97. 45.

Falling Sick, the morning before his Death, divers Friends took their leaves of him, and hearing ſome make motion of Blacks, he ſaid: *I will have no Blacks, I love no Proud nor Pompous Funeral, neither is there any cauſe of Mourning, but of Rejoycing rather in my particular.* Immediately

diately before his Death, lifting up his hands, he said: *The Lord is my portion, my help, and my trust: his blessed Son Jesus Christ is my Saviour and Redeemer,* Amen: *Even so saith the Spirit unto my Spirit; therefore come Lord Jesus, and kiss me with the kisses of thy mouth, and embrace me with the Arms of thy Love: into thy hands do I commend my Spirit, O come now, and take me to thy own self: O come, Lord Jesus, come quickly, O come, O come, O come.* So his Spirit fainting, he yielded up the Ghost in *January*, *Anno* 1625. Aged 65.

The Lives of the KINGS and QUEENS of *England* since the Reformation, to this present.

The Life of King Henry *the* VIII.

HE succeeded his Father, and was with much Solemnity Crowned. In his third year a War was concluded with *France*, for with-holding our King's Inheritance, and the *Spanish* King promises Aid, but fails of his Assistance; then the King Personally appeared before the City of *Terwin*, and Besieged it, where *Maximilian* the Emperour Fought under his Banner, and received 100 Crowns a day, an Honour never done to any *English* King. To relieve the Town, came 8000 brave *French* Horse, but were beat off by the *English*, and flew away so fast, that it was called *The Battle of Spurs*: So that the King took that place, and the City of *Tournay*. In the mean time *England* was Invaded with 100000 *Scots*, but the Earl of *Surrey* at *Flodden*-Field routed them, Slaying their King, with above 10000 of his Soldiers.

1514.

1514, the Pope transferred the Title of *Most Christian* from the *French* King to King *Henry*, which was with great Solemnity declared at St. *Pauls*, but remained not long in Esteem. 1515, a Peace is concluded with the *French* King, who Married the Lady *Mary*, King *Henry*'s Sister, he after 82 days dyes, and the Lady is sent for, and Married to the Duke of *Suffolk*.

Thomas Woolsey, a Butcher's Son of *Ipswich*, who by Learning and Industry was King *Henry* the Seventh's Chaplain, he grew so much in the King's Favour, that he was Arch Bishop of *York*, Chancellor of *England*, and by the Pope, made a Cardinal: He to Honour Cardinal *Campejus*, coming from the Pope, sent a large quantity of Red Cloath to *Callis*, to Illustrate his Retinue, and received him at *Black-Heath* in a Tent of Cloth Gold; Eight Mules he had laden with Necessaries, but *Woolsey* not thinking them sufficient, sent him 12 more; but in *Cheapside* the Coffers were overthrown, and the Lids flew open, where instead of Rich Treasures, was discovered Old Raggs, broken Bread and Meat, with Dirty Marrow-bones, *&c.* which created great Laughter. This *Woolsey* used to write with Pride, *I and my King*; but at length falling into Disgrace, his Estate was seized, and he Arrested for Treason, whereupon he dyed with Grief, or as some suppose, Poysoned himself. His last words were, *Had I served my God so faithfully as I have served my King, I should not at this time have been cast off.*

1522, the King for Writing against *Luther*, received the Title of *Defender of the Faith*, from Pope *Adrian* the Sixth: A Question now began to be Started concerning the Ligitimacy of the Lady *Mary*, who was born of his Brothers Wife: Upon this the King begins to declare his Scruple, and the Opinions of the Universities abroad are desired, the King appoints Commissioners, and the Pope sends a Legate to hear the Cause, from whom the Queen modestly Appeals to the Pope: The King being offended at these delays, puts by *Woolsey* who opposed it, casts off the Popes Jurisdiction, passe an Act, That none should Appeal to the See of *Rome*, and upon himself, the Title of *Supream head of the Church*.

Then in Parliament his Marriage is Diſſolved, and Decreed, that ſhe ſhould be called Princeſs Dowager:

Soon after the King Married *Ann Bullen*, and by her had the Princeſs *Elizabeth*, aftewards Queen, ſhe was Born *Sept.* 7. 1534, between Three and Four Afternoon: She had not been his Wife three years and a half, but was on a ſudden ſeized, with her Brother the Lord *Rochford*, and four of the Privy Council, who were all beheaded: Upon her Tryal ſhe was charged with pretence of Adultery and Inceſt, but ſhe returned ſuch diſcreet módeſt Anſwers, as ſeemed to clear all ſhe was charged with, and thoſe which dyed with her: Nevertheleſs ſhe was Condemned, and took her Death patiently, deſiring to be Commended to the King, and that they would tell His Majeſty, he had been conſtant in Advancing her, having from a private Gentlewoman made her a Marchioneſs, and from that a Queen; and now having left no higher Degree of Worldly Honour, he would make her a Martyr.

She was very Pious and Vertuous, and a favourer of the Reformed Religion, which, together with the Kings affection to the Lady *Jane Seymour*, whom he Married the next day, were thought to be the only occaſion of her Misfortune: for though the King had caſt off the Popes Supremacy, yet he retained his Doctrine; ſo that numbers on each ſide were put to death, *Papiſts*, as Sir *Thomas Moore*, and others, for denying the King's Supremacy, and *Proteſtants* for denying Real Preſence, or holding that the Sacrament ought to be in both kinds; that Prieſts might Marry, that Monks Vows need not be kept, that private Maſſes were not uſeful, or Auricular Confeſſion neceſſary; theſe Points were called the Six Articles. By Queen *Jane* the King had Prince *Edward*, but ſhe dyed in Child-bed: The Lord *Cromwel* being grown a great Favourite, promotes the Reformation, and cauſed ſeveral Abbeys, Fryeries and Nunneries to be diſſolved, whereby the King enriched himſelf, the Revenues amounting to 183707 *l.* 13 *s. per annum.*

Having continued Single two years, the King Married *Ann*, the Daughter of the Duke of *Cleve*, a Proteſtant Prince;

Prince; but not approving of her Person, and being displeased with *Cromwel* who made the Match, was Divorced from her, and caused him to be beheaded; after the Divorce the Lady *Katherine Howard* was openly shewed as Queen, and about a year after was beheaded, upon the account of one *Deerham*, and Sir *Thomas Culpeper*, who were both Executed: Next year the King took for his sixth Wife, *Katherine Parr*, Widow of the Lord *Lattimer*, she was a Protestant, and accused of having Heretical Books, and had a Warrant granted once for her Commitment; but pacifying the King with modest Excuses, she for the present escaped, he dying shortly after, and then she was Married to *Thomas Seymour*, Lord Admiral.

King *Henry* being grown Fat, fell into a languishing Fever, and by Will appointed his Successor and Council, did on the 28*th.* of *January* 1547, in the 56 Year of his Age, and 38 of his Reign; leaving Issue by Queen *Jane*, Prince *Edward*; by his first Wife *Katherine* of *Spain*, the Lady *Mary*, and by *Ann* of *Bullen* the Lady *Elizabeth*, who all Successively came to the Crown.

The Life of King Edward VI.

AT Nine years of Age he came to the Crown, and the Earl of *Hartford* his Uncle, was chose Protector of the King and Kingdom, during his Minority: His first work is to Invade *Scotland*, for refusing to make good the Marriage between their young Queen and King *Edward*: This forced the *Scots* to carry the Fire-Cross throughout the Land, which was two Fire-Brands set in fashion of a Cross upon the end of a Spear, making Proclamation, That all between Sixteen, and Sixty years of Age, should forthwith take Arms, and bring Provision with them, on pain of Death: By this means having rais'd an Army, he Engag'd the *English* at *Musselburgh*-Field, where ten or twelve Thousand of them was Slain,

and

and the reſt Routed; the Earl of *Huntley* was taken Priſoner, and being ask'd how he ſtood affected to the Marriage, very handſomely anſwered, *He lik'd the Marriage well enough, but did not ſo well like that kind of Wooing:* And indeed all would not do, for the young Queen was privately conveyed into *France*, and being but Six years Old, Married to the Dauphin.

The two Popiſh Biſhops *Bonner* and *Gardiner*, are ſent to the Tower, Images pull'd down, the uſe of Beads, Maſs, and other Fopperies reſtrained; which occaſioned many Inſurrections, eſpecially in the Weſt, but ſoon appeaſed, and many puniſhed, by Sir *William Kingſton*, the Provoſt-Marſhal: A fatal Quarrel ariſes between the Lord Protector, and his Brother the Lord Admiral, occaſion'd by their Wives, the latter having Married the Queen Dowager, the other's Wife being a Haughty Woman, would not give her Precedency, becauſe her Husband was the Elder Brother, and in higher Dignity: On this Feud, ſhe perſwades the Protector that the Admiral ſought his Life, who thereupon was beheaded. The Protector being now left without ſupport, was ſoon ſupplanted by his Enemies, and charged with Treaſon, but on his ſubmiſſion releaſed; yet not long afterwards, being call'd to a ſecond Account, he was found Guilty of Felony on a Statute of his own procurement; That if any ſhould attempt to Kill a Privy-Councellor, though the Fact were never Committed, it ſhould be Felony, for which he was beheaded on *Tower-Hill*.

And now the Duke of *Northumberland* bore all the Sway, and the King grew very Melancholy, by grieving for the Death of his Uncles, often would he let fall Tears, and ſometimes think that he had done nothing that deſerved Death, or if he had, that it was very ſmall, and proceeded rather from his Wife than himſelf. *And where then*, ſaid he, *was the good Nature of a Nephew? Where was the Clemency of a Prince? Ah! how Unfortunate have I been to thoſe of my Blood? My Mother I ſlew at my very Birth, and ſince have made away two of her Brothers; and haply to make way for the purpoſes of others againſt my ſelf. Alas! how falſly have I been Abuſed? how weakly Carried? how little*

W 4 *way*

was I Master over my own Judgment? Many other Expressions he used, but the Nobles sought all ways to divert him.

In *January*, and the beginning of the Seventh year of his Reign, he fell Sick, and in the time of his Sickness, Bishop *Ridley* Preached before him, and much recommended works of Charity to be a Duty, especially in those who were in Dignity; after Dinner the King sent for him, and after courteous Thanks for his Sermon, he repeated all the principal Points of it, and then added, *I took my Self to be chiefly touched by your Speech: for as in the Kingdom I am next under God, so must I most nearly approach to him in Mercy and Goodness. For as our Miseries stand most in need of our help from him, so are we the greatest Debtors: and therefore as you have given me this general Exhortation, so direct me, I beseech you, by what particular Act, I may best discharge my Duty.*

The Bishop being astonished at such a Question, declared to the King, That at present he was not furnished with an Answer; but told his Majesty, he conceived the Citizens of *London* had best Experience, as being overburthened with Poor from all Parts; and if his Majesty would be pleased to grant his Letter, he would Confer with them, and return their Answer. The King immediately commanded the Letter to be Writ, which he Signed and Sealed, and enjoyned the Bishop to be the Messenger, who with the Lord Mayor, Aldermen, and Common-Council, Ranked the Poor into three sorts; such as were Poor by Impotency, as Orphans, Decrepit Persons, Ideots, and Cripples: Others by Faculty, as Wounded Soldiers, Diseased, *&c.* Thirdly, such as were Poor by Idleness, Unthriftiness, *&c.* The first to be Educated and Maintained: the second to be Cured and Relieved: the third to be Corrected and reduced to good Order. This being presented to the King, he gave to the City, for Education and Maintainance of the first, the *Gray-Friers* Church by *Newgate-Market*, with all the Revenues belonging to it: To the second, Saint *Bartholomews* near *Smithfield*; and for the third, his House at *Bridewell*. And for further Maintainance, besides the

Hospital

Hospital of Saint *Thomas* in *Southwark*, he gave 750 Marks yearly, out of the Rents of the Hospital of Saint *John Baptist*, or the *Savoy*, with all the Furniture belonging to it, and the Charter, or Gift being presented to him, with a Blank for Lands in *Mortmaine*, he filled it up with these words, *Four thousand Marks by the Year:* Which being done, with Reverend Gestures, and Speech, he thanked God for prolonging his Life to finish that business.

The King's Sickness daily encreased, and Poyson was strongly suspected, yet the Duke of *Northumberland* was very diligent, and so far prevailed with the King to disinherit both his Sisters, and to leave the Crown to the Lady *Jane Grey*; nothing remained now for the Duke to do but to dispatch the King, in order to which, he discharged the Physitians of their Duty, and committed his Cure to a Gentlewoman, who administred divers things to him, which caused him to fall into great extremities; about three hours before his Death, his Eyes being closed, thinking that none heard him, he made this Godly Prayer.

Lord God, deliver me out of this miserable and wretched Life, and take me amongst thy chosen: howbeit, not my Will but thy Will be done; Lord, I commit my Soul to thee. O Lord, thou knowest how happy it were for me to be with thee; yet for thy chosens sake, send me Life and Health, that I may truly serve thee: O my Lord God, bless thy People, and save thine Inheritance, O Lord God, save thy chosen People of England. *O my Lord God, defend this Realm from* Papistry, *and maintain thy true Religion, that I and my People may praise thy Holy Name, for thy Son Jesus Christ's sake.* Then turning his Face, and seeing some by, he said, *Are you so nigh? I thought you had been further off.* Many fervent Prayers he made, but his last words were these; *I am faint, Lord have mercy upon me, and take my Spirit*; and so committed his Pious Soul into the hands of his Heavenly Father. He dyed *July* 6. 1553, in the Seventeenth Year of his Age: He Reigned Six Years, five Months, and eight Days; he was the one and Fortieth Sole Monarch of *England*, and was Buried at *Westminster*.

The

The Life of Queen MARY.

SHe was Crowned *October* the First, 1553, and having setled her self against the Lady *Janes* Pretensions, and restored the Mass, and Popish Religion in all Churches, she thought of Marrying, being 37 years of Age; and at last *Philip*, Prince of *Spain*, Eldest Son to the Emperour *Charles* the Fifth, is concluded upon; but some rash Spirits oppose it, of whom the chief was Sir *Thomas Wyat* of *Kent*, pretending that this Match would bring *England* under the *Spanish* Yoke, and make the Land a Slave to Strangers. Against him Forces were sent, but 500 Revolted to him, who then boldly marched towards *London*, with so great terror to all people, that the Lawyers Pleaded at *Westminster* in Armour. The Queen by a Gracious Speech, makes the City her Friend, who denyed *Wyat* entrance, and his Army falling away, and being encompassed by the Queens Forces, he yielded up himself, and was Beheaded and Quartered.

In the mean time, the Princess *Elizabeth* being accounted a Protestant, is kept as a Prisoner, sometimes in the Tower, and sometimes at *Woodstock*, and many Trains laid to ensnare her; to which purpose, being questioned one day what she thought of the Real Presence, after some pause, she thus discreetly Answered.

Christ was the Word that spake it,
He took the Bread and brake it,
And what that Word did make it,
That I believe, and take it.

When she was at *Woodstock*-Castle, she wrote with a Diamond in the Window these Lines:

Much Suspected of me,
Nothing Proved can be,
Quoth Elizabeth *Prisoner.*

When

When ſhe Landed at *Traitors-Bridge* in the Tower, ſhe ſaid, *Here Lands as true a Subject, being a Priſoner, as ever Landed at theſe Stairs, before thee, O God, I ſpeak it, having no Friends but thee alone.* Sitting upon a Stone to reſt her in the Tower, the Lieutenant ſaid, *Madam, you ſit unwholſomely, you had beſt come out of the Rain.* To whom ſhe anſwered, *I had better ſit here then in a worſe place; for God knoweth, I know not, whither you will bring me.* Hereupon her Gentleman-Uſher wept; to whom ſhe ſaid, *What mean you to uſe me ſo? I took you for my Comfort, not thus to diſmay me, ſeeing I know my Truth to be ſuch, that none ſhall have cauſe to weep for me.* Within a day or two, Maſs was commanded to be ſaid in her Chamber; and many were Examined and Racked, thinking to force them to Accuſe her, that they might put her to Death; not long after, *Gardiner*, with others Examined her very ſtrictly; to whom ſhe at length replyed, *My Lords, you do Sift me very narrowly, but well I am aſſured, you ſhall not do more to me, then God hath appointed, and ſo God forgive you all.*

The Lieutenant of the Tower would not ſuffer her Servants to attend her with her Diet, but commanded the Soldiers to receive it, churliſhly ſaying, *A Priſoner ſhe is, and ſhe ſhall be ſerved as other Priſoners are.* Being Sick, ſhe requeſted the liberty to walk in the Queens Lodging, but being denyed, ſhe meekly ſaid, *Well, if they be ſo Strict, God Comfort me.* The next day ſhe had liberty granted to walk in a little Garden, for which ſhe praiſed God, and was well contented. During her Impriſonment, a little Boy of four years old, uſed to bring her Flowers, but the Lieutenant hearing of it, chid the Child, and ſaid, he ſhould be Whipt if he came there any more; the next day as the Princeſs was walking, the Boy peeped through a little hole, and ſaid, *Miſtreſs, I muſt bring you no more Flowers:* Whereat ſhe ſmiled, apprehending the reaſon.

Not long after the Conſtable of the Tower was diſcharged, and Sir *Henry Benefield* ſucceeded him; he was of a rugged diſpoſition, which troubled her Spirits, and occaſioned her to ask, whether the Lady *Janes* Scaffold was taken away,

away, fearing ſhe ſhould undergo the ſame fatality: then ſhe thought ſhe ſhould be Murthered privately, but they which were with her, ſaid, they were perſwaded, God would not ſuffer ſuch Wickedneſs: *Well*, ſaid ſhe, *God grant it; for thou, O God, canſt mollifie ſuch Tyranous hearts, and diſappoint all ſuch cruel purpoſes: And I beſeech thee, to hear me thy Creature, which am thy Servant, and at thy Command, truſting by thy Grace, ever ſo to remain.*

Then ſhe was removed to *Woodſtock*, where many Traps were laid to enſnare her, and Contrivances to bereave her of Life, but God preſerved her, for his Glory: In the mean time, *Rogers*, *Hooper* and *Bradford*, ſuffered Martyrdom at *London*, and Biſhop *Cranmer*, *Ridley* and *Latimer*, were Burnt at *Oxford*. *July* the 20*th*. 1554, King *Philip* arrived at *Southampton*, and in three days they were Married at *Wincheſter*; ſhortly after Cardinal *Pool* came over and Abſolved the Kingdom from what they called Hereſie and Schiſm, and reſtored it to the Unity of the *Roman* Church: the Queen then delivered up all the Lands belonging to Monaſteries that were in her hands, to be diſpoſed of as the Pope thought convenient: and being told, it would much leſſen her Revenue, ſhe ſaid, ſhe more valued her Salvation, then any Revenue. In 1557, the Lord *Sturton*, a great Favourite of the Queens, was Condemned at *Salisbury*, with four of his Servants, for Murder, but he was favoured ſo far, as to be Hanged in a Silk Halter.

The Queen engages in her Husbands Quarrel againſt *France*, and took St. *Quintin*; but for that, ſmall cauſe of Joy, for many of the Gariſon of *Calis*, being drawn out, the *French* Surprized it, and took the two beſt Sconces, and coming to the Walls, the *Engliſh* had lain a Train of Powder to blow 'em up; but their Cloaths being wet by paſſing the Trenches, by dropping, quenched it, that it would not take Fire, by which means the Town was taken, there being not above 700 Soldiers in it; this place had been in the hands of the *Engliſh* 200 years: This loſs, together with her Husbands abſence, and the diſappointment of proving with-Child, brought her into a Sickneſs, whereof ſhe died, *November* 17, 1558, having Reigned 5 Years and 4 Months. Cardinal *Pool*, dying

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the day before, but ſometime before ſhe declared to him, *That if when ſhe were dead they would look into her Heart, they would find* Callis *her great Diſtemper.* In her Reign there Suffered 5 Biſhops, 21 Divines, and in all 277 Perſons.

In her ſecond year appeared a Rainbow reverſ'd, and two Suns at once. Near *Atborough* in *Suffolk*, on a Rock by the Sea, in a dear Year, there grew ſuch abundance of Peaſe, that the Poor gathered above 100 Quarters. She died Childleſs, and King *Philip* was bound by Articles, not to attempt any thing upon the State of the Kingdom, yet he afterwards ſollicited Queen *Elizabeth*, in the way of Marriage, but was not accepted, as being of a contrary Religion, after which, he left proſecuting his Suit.

The Life and Reign of Queen ELIZABETH.

THis Princeſs came to the Crown 1558, and Eſtabliſhed the Proteſtant Religion, which made the Pope her mortal Enemy, and the King of *Spain* likewiſe, upon the refuſal of his Suit. The Queen of *Scots* being Married to the *French* King, and he ſoon after dying, Queen *Elizabeth* could not but look upon her with a jealous Eye, and the *Presbyterians* began to play *Rex* in *Scotland*, driving out their Queen; upon which, ſhe came into *England* in the Year 1568, for Aid, where ſhe was detained 18 years, and at laſt was Beheaded. A year after, a Rebellion broke out in the North, on pretence to have the *Romiſh* Religion re-eſtabliſhed, but they were ſoon quaſhed, and ſome of the inferiors Hanged, and many of the Grandees fled the Realm. Pope *Pius Quintus* Abſolves all the Queens Subjects from their Allegiance, and Curſes all that Obey her, by a Bull, which in the Night was faſtned upon the Biſhop of *London*'s Palace-Gates, by one *John Felton*, who never fled, but in an affected humour of Martyrdom, Confeſſed and Juſtified the Fact, and was Hanged near the place. 1571,

1571, Sir *Thomas Greſham* having finiſhed his Building in *Cornhill*, for the uſe of Merchants, the Queen cauſed a Herauld to Proclaim it the *Royal Exchange*. In the 19*th.* year of her Reign, at the *Oxford* Aſſizes as the Court was Sitting, they were ſuddenly ſurprized with a Noyſome Vapour, of which the Judge, Sheriff, and divers Perſons of Quality, in all three hundred Perſons, dyed in forty hours. The States of *Holland* offer to the Queen the Soveraignty and Poſſeſſion of thoſe Countries, but ſhe refuſed, only promiſed to Mediate for them to the King of *Spain* for a ſafe Peace; but afterwards finding Don *John* of *Auſtria*, plotting to deprive her of her Life and Crown, ſhe did aſſiſt them with Men and Money. In *Ireland* there happened ſeveral Rebellions, fomented by the *Pope* and *Spaniard*, to quell which, coſt the Queen great Expence of Blood and Treaſure.

November the 13*th.* 1577, Captain *Drake*, having before made ſeveral good Voyages to *America*, ſets forth again five Ships and a Hundred Sixty-three Seamen for the Southern Sea, paſs'd the *Straights* of *Magellan*, and at the Iſle of *Mocha* took out of a *Spaniſh* Ship four Hundred pound weight of Gold; in ſeveral places he found Ships with great quantities of Silver, and not a perſon in them; after this, he took the *Cacafoco*, a great *Spaniſh* Ship, and took out of her, beſides *Jewels*, fourſcore pounds weight of Gold, thirteen Cheſts of Silver Coyned, and a vaſt quantity of other Silver, and continued on his Voyage, till in three years time he had Sailed round in the World; at his return, his Ship was laid up as a Monument, and he received the Honour of Knighthood.

1588, came the *Spaniſh* Armado, Styled Invincible, conſiſting of 130 Sail, 19290 Souldiers, 835 Mariners, 2080 Gally-Slaves, 2630 great Ordinance, and Invaded *England*; they firſt received the Popes Benediction, and would by all means have twelve of their beſt Ships called by the reſpective Names of the twelve Apoſtles: This Navy was to bring over the Prince of *Parma*'s Army, being Fifty Thouſand old Souldiers out of *Flanders*; but whilſt they were waiting for him, the Queen

having by a Camp at *Tilbury*, Twenty Thousand Men, laid on the Sea-Coast, and a Noble Army for defence of her Person; secured the Land, set forth her Navy under the Lord *Howard* Admiral, and *Drake* Vice-Admiral, and after several Engagements, and the Stratagem of Fire-Ships, utterly dispersed that vast Navy, above half their Ships being taken, destroyed, or lost, and the remainder forced to fly round the North of *Scotland*, to get home. A Victory not to be forgotten by either *England* or *Spain*.

1594, *Lopez a Jew*, Physitian to the Queen, was Executed for attempting to Poyson her. In 1600, the Earl of *Essex* having incurr'd the Queens displeasure in *Ireland*, and more by scandalous Speeches, and a kind of open Rebellion at his House in *London*, being Condemned by his Peers, is Beheaded. On the 24*th*. of *March*, 1602, Died Queen *Elizabeth*, having Reigned above 44 Years in as Troublesome times as any, yet full of Honour, and most happy in the Love of her People. She was Interred in *Henry* the Seventh's Chappel at *Westminster*.

The Life and Reign of King JAMES *the First.*

JAMES the Sixth of *Scotland*, being descended from *Margaret* the Eldest Daughter of *Henry* the Seventh, had after Queen *Elizabeths* death, an undoubted Right to the Crown of *England*, and was accordingly Proclaimed the last day of the Year 1602, and in *May* following arrived in *London*, but was not Crowned till some time afterwards: In the third year of his Reign was the horrid Gunpowder-Treason, a Plot laid by *Henry Garnet* a Jesuit, *Robert Catesby*, *Thomas Piercy*, *Thomas Winter*, *Guido Fawx*, and other desperate Papists, to

to Blow up both Houſes of Parliament, King, Prince, Lords, and Commons; to this purpoſe having taken an Oath of Secreſie, and hired a Houſe adjoyning, they began to Undermine, but at laſt heard of a Celler right under the Parliament-Houſe, to be Let, which they hired to lay their Powder in, covered over to prevent ſuſpition, with Billets, and Faggots; the day appointed for the Parliaments Meeting, and conſequently this Execution was the Fifth of *November*; but ten days before, a Stranger delivers a Letter to the Lord *Mounteagl*'s Man to give to his Lord, the Words were theſe.

My Lord,

Out of the Love I bear to ſome of your Friends, I have a care of your Preſervation; therefore I would wiſh you as you tender your Life, to forbear your Attendance at this Parliament; for God and Man have concurred to puniſh the Wickedneſs of this time: and think not ſlight of this Advertiſement, but retire your ſelf into your Country, where you may expect the Event in ſafety: for though there be no appearance of any Stir, yet I ſay, they ſhall receive a terrible Blow this Parliament, and yet ſhall not ſee who hurts them: This Counſel is not to be Condemned, and can do you no harm, for the Danger is paſt ſo ſoon as you have burnt this Letter; and I hope God will give you Grace to make good uſe of it, to whoſe holy protection I commend you.

Indeed God did give my Lord Grace to make the beſt uſe of it, which was, to declare it to the King and Council; but being without Name or Date, they knew not what to make of it, till his Majeſty by that word *terrible Blow*, &c. and *the Danger will be over as ſoon as you have burnt this Letter*, did moſt Sagaciouſly conjecture it might be Miſchief by blowing up with Gunpowder, and ordered privy ſearch to be made, where the very Night before the Parliament was to meet, coming into the ſaid Celler, and removing the Billets, they found firſt one, and then the reſt, in all 36 Barrels of Powder, and took *Faux* ſtanding ſuſpiciouſly in the Entry, and in his Pocket a piece of Touch-wood, a Tinder-Box, and Match, *&c.* the reſt were gone

into the Country, on pretence of a Hunting-match, to raise Rebellion, and seize the Duke of *York* and Lady *Elizabeth*, which last then lying in *Warwick-shire*, they intended to Proclaim Queen, and Rule all things at their pleasure: but now after some Resistance, wherein *Catesby* and *Piercy* Fighting back to back, were both killed with one Musquet-shot, and some others slain; the rest were taken, Drawn, Hang'd, and Quartered; and the day ordered to be Celebrated to all Generations.

The next year *Christianus* King of *Denmark*, Queen *Anns* Brother, came into *England*, and after a Months Magnificent Entertainment, returned. 1610, Prince *Henry*, Aged 17, was Created Prince of *Wales* with great Solemnity, but after falling Sick of a Fever, he dyed on the Sixth of *November* 1612. He was a Prince of extraordinary hopes, and infinitely beloved of the people; his Death caused a general Condolement, and Eclipsed the Nuptials between the Lady *Elizabeth* and Prince *Frederick* Count Palatine of the *Rhine*, which at that time was Solemnized. About this time *Hugh Middleton*, Citizen and Goldsmith of *London*, with vast Charge and Labour, brought the New-River Water to that City: and to add to the Beauty of the Town, near the same time, *Moor-Fields*, which was nothing but dirty heaps and Noysome Common-Shores, was made sweet and clean, and distinguished into Walks, and then *Smithfield* was first of all Paved. 1617, Sir *Walter Rawleigh* was Condemned for Treason, upon King *James's* first coming in, after 15 years Imprisonment in the Tower, where he wrote the History of the World; he got leave to go to *Guinæ*, affirming he knew of a Gold Mine there, but proving not successful therein, *Gondomar* the *Spanish* Ambassador made such Complaints, that upon his former Judgement he was Beheaded in the *Pallace-Yard* at *Westminster*; a person who for a Souldier, a Seaman, and a Scholar, was scarce to be match'd in any Age.

1619, Queen *Ann* dyed, and about a Year after, the Count Palatine having Married the Daughter of King *James*, was thought fit to be King of *Bohemia*, and

and Elected by the States, but was no fo[illegible] Crowned, but the Emperour with great Forces fell upon him, which occasioned much trouble to that Illustrious Family. A Match is propos'd for Prince *Charles* with the *Infanta* of *Spain*, who to speed it on, undertakes a Journey thither in person, Travelling privately through *France*, where by chance he had a sight of that incomparable Lady that was afterwards his Queen; for no good being to be done in *Spain*, wearied with delays, he returns and enters into a Treaty with *France*, during which King *James* dyed of an Ague at *Theobalds*, *March* 27, 1625, having Reigned 22 Years, and in the 59*th* Year of his Age. His Motto was, *Beati Pacifici*; a Prince justly Styled the Peace-maker, and for his Learning, Wisdom, and the plenty of his Reign, Celebrated as our *English Solomon*.

In the first Year of his Reign happened a great Plague, of which in one Year dyed in *London*, 30244 persons. In his second Year one *Ann Waters*, enticed by a Lover of hers, consented to have her Husband Strangled, and Buried under the Dunghill in the Cow-house; the Man being missing, and she pretending to wonder what was become of him, a Neighbour happened to Dream that the said *Waters* was Strangled and Buried in such a place, who declaring his Dream, a search is made, the Body found, the Wife Examined, and Confessing, was Burnt.

1609, a Fire began in a Mault-house in *Saint Edmonds-Bury*, and Consumed 160 Houses, towards rebuilding whereof, the King gave 500 Loads of Timber. 1618, in *November* was seen a great Comet, after which followed the Wars in *Germany*. On Friday *October* 24, 1623, at the Popish Conventicle in *Black-Friers*, by the fall of the Floor, the Priest, and almost a hundred of his Auditors were killed. 1624, the King first granted a Patent to *London* for a Plantation in *Virginia*, and another to *Bristol*, *Exeter* and *Plymouth*, for a Plantation in *New-England*, which then began to be Peopled with *English*. The King was Interred at *Westminster* with great Solemnity; his Queen was *Anne*, Daughter

Daughter of *Frederick* the Second, King of *Denmark*, by whom he had two Sons, *Henry* and *Charles*, and three Daughters, *Elizabeth*, *Mary*, and *Sophia*, the two last dyed young.

The Life and Reign of King CHARLES *the First.*

HE began his Reign *March* the 27*th*. 1625, and in *June* following was Married to *Henrietta Maria*, Daughter of *Henry* the Great: two years after, was the unfortunate Expedition to the Isle of *Rhe*, designed for the assistance of the French Protestants in *Rochel*, and the next year a second attempt intended; but the Duke of *Buckingham* preparing for it at *Portsmouth*, was Assassinated by the barbarous hands of *John Felton*, who for that horrid Murther, was first Hanged at *Tyburn*, and his Body expos'd in Chains at *Portsmouth*. *May* the 29*th*. 1630, was Born Prince *Charles* the Second, afterwards King of *England*, at whose Nativity, a Star appeared at Noon-day: *October* the 14*th*. 1633, was Born the Illustrious Prince *James*, Duke of *York*, who was afterwards King of *England*, but proved very Unfortunate, by adhering to *France*, and embracing the *Romish* Faction.

In the Year 1639, the *Scots* begin a Rebellion, and march towards *England*, whom the King meets with a strong Army, and a Pacification is made between them; yet the next year they come on again, and a Treaty being Negotiated, a Peace is concluded. The 3*d*. of *November* 1640, began the Long Parliament; and on *Wednesday* the 12*th*. of *May*, was *Thomas* Earl of *Strafford*, Impeached of High Treason, and Beheaded: In *August* following, the King goes to *Scotland*, and is received with extraordinary Joy: During his absence, broke

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out the horrid Rebellion in *Ireland*, and at Home Tumults increase; and the Parliament raised an Army under the Command of the Earl of *Essex*; the first considerable Battel was at *Edge-Hill*, the 23*d.* of *October*, 1642, where the King kept the Field; the next was *Brentford* Fight, *November* 12, and the 19*th.* of *March* following, was the Battel at *Hopton-Heath*.

September 20, 1643, began the first Fight at *Newberry*, and terrible Battel at *Marston-Moore* near *York*, was *July* 2, 1644, wherein the King's Forces were at last worsted, and several Persons of Note slain. *October* 27, 1644, was *Newbury* Second Fight; and *January* 30, began the *Uxbridge* Treaty. *June* 14, 1645, was the fatal Battel at *Naseby*, and *April* 27, 1646, the King is forced privately to depart from *Oxford* to the *Scots* Army, who afterwards consent to Surrender his Person; whereupon after several Traverses of Fortune, he is brought to *Hampton-Court*, *August* 24, 1648. The King being now in Restraint, many of his Subjects who had taken up Arms against him, begin to look upon his Estate with Commiseration: A great part of the Navy Revolt to the Prince of *Wales*; several Towns and Castles, and particularly that of *Pomfret*, was surprized for the King; the Duke of *Hamilton*, with Sir *Marmaduke Langdale*, and others, raise a strong Army for him in the North; and the *Kentish-men* in great numbers are up in Arms, under the Command of *George* Lord *Goring*, Earl of *Norwich*, so that a general Tempest seemed to threaten the Parliaments Affairs, but was all soon blown over: For *Cromwel*, then Lieutenant, quickly reduced the *Welch*, where *Langhorn*, *Poyer*, and *Powel*, their Captains, are Executed: Then marching against those of the *North*, he meets them in *Lancashire*, and utterly defeats them, taking all their Foot, with their Cannon and Ammunition; and Duke *Hamilton* is brought up Prisoner, the Earl of *Holland* is taken at St. *Neots* in *Huntingtonshire*: The *Kentish-men*, scattered by Sir *Thomas Fairfax*'s Forces at *Maidstone*, Cross the *Thames*, and are Besieged in *Colchester*, which after a generous Defence, and great Extremities endured for want of Provision, was Surren-

dred the 28th. of *August*, 1648; Sir *Charles Lucas*, and Sir *George Lisle* was Shot to death, the Lord *Capel*, Duke *Hamilton*, and the Earl of *Holland* were Beheaded.

The Two Houſes finding the Nation breathing for a Settlement, recall their Votes of *Non-Addreſſes*, and on the 18th. of *September*, did begin a Treaty with the King at *Newport* in the Iſle of *Wight*, whither he had privately retreated; but before any Concluſion, ſome Officers of the Army publiſh a Remonſtrance, dated at St. *Albans* the 16th. of *November*, declaring their Reſolutions to bring the King to Juſtice; and thereupon ſome Officers were appointed to ſeize his Perſon, and bring him over to *Hurſt-Caſtle* in *Hampſhire*, and thence by degrees to *Windſor*, and at laſt to *Weſtminſter*.

In the mean time they Purge the Houſe of all Diſaffected Perſons, and Erected a *High Court of Juſtice*; before this Court the King was brought on the 20th. of *January*, from St. *James*'s into *Weſtminſter-Hall*; againſt their Authority he offered divers unanſwerable Reaſons, but was not permitted to ſpeak them; however he plainly told them, he would not ſo far betray his Subjects Liberties to ſubmit to their Arbitrary Power, but rather chuſe to dye a Martyr for the Proteſtant Religion, and the Laws and Liberties of the Land: So that on *Saturday* the 27th. of *January*, one *Bradſhaw* a Serjeant at Law, and Preſident of the Court, proceeded to the horrid Sentence, that the King ſhould be Beheaded, which was Executed before the Banquetting-Houſe at *White-Hall*, on the Thirtieth of that Month; on which fatal Morning, the Biſhop of *London* reading Prayers, and for the Firſt Leſſon, the 27th. Chapter of St. *Matthew*, the Hiſtory of our Saviours Sufferings, which was the portion of Scripture appointed by the Church for that day.

His Devotions being ended, he was led through the Park to the Scaffold before *White-Hall*, where having declared that he dyed a Martyr for the Laws and Liberties of his People, he made a Confeſſion of his Faith, aſſerting, that he dyed a true Son of the Church of *England*; then he betook himſelf to his private

private Devotions, and ſo patiently ſubmitted his Royal Head to Martyrdom, from the hand of a diſguiſed Executioner. His Body was put into a Black Velvet Coffin, and afterwards wrapt in Lead, was on the 7*th.* of *February* following Interred at St. *Georges* Chappel, at *Windſor*, in the ſame Vault with King *Henry* the 8*th.* in preſence of the Duke of *Richmond*, Dr. *Juxen*, and others; but the manner appointed in the Liturgy could not be obtained to be uſed, nor had he any Epitaph affixed, but only on the Sheet of Lead on a thin Plate faſtned on the Breaſt, this plain Inſcription----*King* Charles, 1648.

He had Reigned Twenty-three Years and Ten Months, and was in the Forty-ninth Year of his Age: He had by his Queen Nine Children, *viz.* Firſt, *Charles-James*, Born at *Greenwich*, *May* 13, 1629, but dyed almoſt as ſoon as born: Secondly, Prince *Charles*, Born at St. *Jameſes*, *May* 29, 1630. Thirdly, *James* Duke of *York*, Born at the ſame place, *October* 14, 1633, which two were afterwards ſucceſſively Kings of *England*. Fourthly, *Henry* Duke of *Gloceſter*, Born *July* 8, 1639. Fifthly, the Lady *Mary*, Born *November* 4, 1631, Married to *William* Prince of *Orange*, the Second of *May*, 1641. Sixthly, the Lady *Elizabeth*, Born the 28*th.* of *January*, 1635, who dyed with Grief ſoon after her Father. Seventhly, *Ann*, Born *March* 17, 1637, dyed before her Father, Eighthly, *Katherine*, who dyed almoſt as ſoon as born: And laſtly, *Henrietta*, Born at *Exeter*, *June* 16, 1644, ſince Dutcheſs of *Orleance*.

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The Life and Reign of King CHARLES *the Second.*

HE rightfully began his Reign *January* 30, 1648, though hindred by his Fathers Murtherers from full Exercise of his Authority. At that time he resided with his Royal Sister the Princess of *Orange*, at the *Hague* in *Holland*; and the Rebels at home put out an Act to Seclude his Succession, taking upon themselves the Titles of the Keepers of the Liberties of *England*, &c. yet his faithful Subjects Proclaimed him in Print King of *England*, the like was declared in *Ireland* and *Scotland*: After the Fight at *Worcester*, he departed into *France*, where he remained till the Year 1654: but upon a Treaty between *Oliver Cromwel* and the *French* King, he was oblig'd to leave *France*, and went to the *Spaw*, and from thence to *Collen*, where he stay'd till 1656; then the *Spanish* Governour Invited him into the *Netherlands*, where at *Bruges* in *Flanders* he resided, till he had hopes of his Restauration; upon which he removed to *Breda*, and sent Sir *John Greenvil*, afterwards Earl of *Bath*, with Letters to both Houses, then Sitting at *Westminster*; the 8*th*. of *May* following, 1660, he was Solemnly Proclaimed in *London* and *Westminster*, and in few days in all *England*: On *May* the 29*th*. he safely Arrived at *White-Hall*, to the Joy of all his Subjects; which Day is affixed by Act of Parliament, *Annually* for a Thanksgiving: Those which had an actual hand in his Royal Fathers Death, many of them were Executed, and the 30*th*. of *January* was appointed as an Aniversary, in Memory of the Death of King *Charles* the First.

May 21, 1662, King *Charles*, and *Donna Catherina* the *Infanta* of *Portugal*, was Married at *Portsmouth*; in *June* following, Sir *Henry Vane* was found Guilty, and Beheaded for High-Treason. In the Year 1664, a War was

was Proclaimed againſt *Holland*, and a great Sea-Fight happened thereupon, wherein was conſiderable Damages on both ſides. 1665, in *May*, began a great Plague in *London*, whereof dyed in one Year 97396. In *June*, 1666, happened another Fight with the *Dutch*, wherein a great Victory was obtained by the *Engliſh*. *September* the 2*d*. happened a lamentable Fire in *London*, where above 13000 Houſes were Conſumed in four days time. In the Year 1667, a Peace was ratified and concluded with the States-General of the United Provinces, *France*, and *Denmark*, but in 1672, an open War was Proclaimed again againſt *Holland*, and the 8*th*. of *May* enſuing, a ſharp Fight was held at *Southwold*-Bay, wherein the *Engliſh* loſt ſeveral Ships, with the Earl of *Sandwich*, Vice-Admiral, and ſeveral Eminent Perſons. In *June*, 1673, happened another Engagement with the *Dutch*, but unſucceſsful, and one in *Auguſt* after; but at length, King and Subjects were grown weary of ſo tedious a War, that a Peace was agreed on.

1675, in *Auguſt*, a great Hurricane happened in *Barbadoes*, which ruined at Sea, eight Ships and Ketches, and upon the Land 300 Houſes, and about 200 Perſons. *September* the 3*d*. following, a Fire accidentally happened at *Northampton*, which Conſumed almoſt the whole Town. On *November* the 7*th*. 1677, a happy Marriage was Solemnized, between the Prince of *Orange* and the Lady *Mary*, at St. *James's*, by the Biſhop of *London*. In the Year 1678, the *Popiſh* Plot was Diſcovered by *Iſrael Tongue*, and *Titus Oates*, and afterwards by others; Sir *Edmundbury Godfrey*, who took ſome Depoſitions relating to the Plot, having been miſſing three or four days, was found Dead in a Ditch, with his own Sword through the Body, nigh *Primroſe-Hill*, after Popiſh Malice had Strangled him. *November* the 11*th*. *William Staley* a Goldſmith, for Treaſonable Words, was Executed at *Tyburn*. *December* the 3*d*. *Edward Coleman* was Executed, for endeavouring to Subvert the Proteſtant Religion, to the introducing of Popery; and ſeveral Popiſh Prieſts and Jeſuites were Drawn, Hang'd, and Quarter'd, upon the account of the horrid Popiſh Plot: The Year following, the Arch-

Biſhop

Biſhop of St. *Andrews* was Murthered in his Coach, by ſeveral Aſſaſſinates, who afterwards broke forth into a Rebellion, but were ſoon diſperſed by the Kings Forces, under the Command of *James* Duke of *Monmouth*, at *Bothwel-Bridge*.

In the Year 1680, *December* 29*th.* the Lord *Stafford* was Beheaded on *Tower-Hill*; and not long after *Oliver Plunket*, a Titular Biſhop in *Ireland*, and *Edward Fitz-harris*, were Executed at *Tyburn*. The Popiſh Party began now to contrive to caſt off the Odium of the Plot which ſo long had lain heavy upon them, and to lay it upon the Diſſenters: Upon which, the Earl of *Shaftsbury*, with ſeveral others, were Impriſoned in the Tower, but *Stephen Colledge* a Joyner, was Tryed at *Oxford*, found Guilty of High-Treaſon, and Executed. In the Year 1683, Captain *Walcot*, *William Hone*, and *John Rouſe*, were Indicted and Condemned for High-Treaſon, and Executed at *Tyburn*: The Lord *Ruſſel* was Beheaded in *Lincolns-Inn-Fields*, and *Algernoon Sydney*, Eſq; upon *Tower-Hill*: Some time after, Sir *Thomas Armſtrong* was brought from *Holland*, and *James Holloway* a Linnen-Draper, from *Nevis*; they were both Sentenced at the *King's-Bench-Bar*, upon their Outlawries, and Executed at *Tyburn*. On *Monday Feb.* 2, 1684, the King was ſeized with a violent Fit of an Apoplexy, which deprived him of his Senſes, but upon ſpeedy application of Remedies, he returned to ſuch a Condition as gave ſome Symptoms of his Recovery, till *Wedneſday* Night, and then the Diſeaſe was ſo violent, that he lay in a Languiſhing Condition until *Friday Feb.* 6*th.* and then Expired. He had Reigned Thirty-ſix Years, and Seven Days, and was in the 55*th.* Year of his Age. He was Interred in *Henry* the Seventh's Chappel, being the Forty-ſixth Sole Monarch of *England*.

Some

Some Transactions from the time of King JAMES *the Second's wearing the Crown, till his departure the Kingdom.*

KIng *Charles* the Second dying without Issue, his only Brother, *James* Duke of *York*, succeeded him, and was Proclaimed *James* the Second, King of *England*, &c. At his first sitting in Council, he declared to them as followeth: "That he would endeavour to follow King *Charles* his Royal Brother's Example, especially in Clemency, and Tenderness to his People; and "that he would endeavour to preserve the Government, "both in Church and State, as it is now by Law Esta"blished; that he would never depart from the Just "Rights and Prerogatives of the Crown, nor Invade "any Mans Property, &c. In *April* a Parliament was called in *Scotland*; and after the Solemnity of the Coronation was over, a Parliament Assembled at *Westminster*, where the King made a Speech, informing them, That the Earl of *Argyle* was Landed in *Scotland* with Forces from *Holland*: Upon which, the Militia was raised, and several Troops were sent from *England*; in the mean time the Duke of *Monmouth* Arrived at *Lyme* in *Dorset-shire*, with about 200 Men, with Arms and Amunition, declaring, he would deliver the Kingdom from that Danger it was like to undergo by the prevailing Power of *Popery*; divers of his Declarations were dispersed, which were Reprinted by Mr. *Defoey* a Councellour, for which he was Apprehended, Condemned and Executed.

The Duke of *Monmouth* not long after, was overcome, his Army scattered, himself taken, Committed to the Tower, and Beheaded: Then the Lord Chief Justice and others, were sent into the *West* to Try those which were

were ſecured as Priſoners, which were above 300, which he cauſed to be Executed: The Lady *Liſle* was Beheaded at *Winchester*, and one Woman Burnt at *Tyburn*, both for Harbouring Perſons who had eſcaped the Battel; in the interim the Earl of *Argyle* is Routed, taken and Beheaded. *Rumbold* the Maliſter is Executed at *Edenburg*; Coll. *Ayloffe* and Mr. *Nelthorp*, were brought to *England* and Executed: After this, an Ambaſſadour is ſent to *Rome*, and the *Popes Nuncio* kindly received in *England*: Father *Petre* the Jeſuit being got at the Helm of Affairs, is choſe a Privy-Councellor; and ſeveral Perſons were to be Tryed upon former Accounts, as Alderman *Corniſh*, which was Executed in *Cheapſide*, *Charles Bateman* a Chyrurgion, at *Tyburn*, and ſeveral Diſſenters vigorouſly Proſecuted.

And now *Popery* began to ſpread forth, for many Chappels were Erected for Publick Maſs, *viz.* St. *James's*, *Lincolns-Inn-Fields*, *Lime-Street*, *Bucklers-Bury*, *St. John's*, *Southwark*, &c. and as a Guard to ſecure 'em from thoſe who did not well reliſh *Popery*, the City Trained-bands was ordered on *Sundays* to be aiding and aſſiſting, and to prevent all Violence which might happen from the Multitude. Moſt of the Judges declare a *Diſpenſing Power*, and ſome of the Clergy Preach up the Doctrine of *Paſſive Obedience*, and *Non-Reſiſtance*: Many Papiſts are put into Places of Truſt without taking the Oaths, and Sir *Edward Hales*, who had accepted of a Commiſſion as Colonel, upon a Tryal was Acquitted, at the *King's-Bench-Bar*, though Unqualified, by Law; then followed a Declaration for *Liberty of Conſcience*, in *England*, *Scotland*, and *Ireland*; then an High-Commiſſion-Court was Erected for Cenſuring the Clergy, and the Lord Biſhop of *London* was Silenced for not Suſpending Dr. *Sharp*; moſt of the Fellows of *Magdalen-Colledge* in *Oxford* were turned out, and a Popiſh Preſident impoſed upon it: The Church-of-*England*-Men were in many places diſplaced, and thoſe of the Popiſh Party placed in their ſtead; Many Corporation Charters were taken into the King's hands, but ſhortly after reſtored with Alterations. The Standing Army was encreaſed, and Popiſh Officers were

freely

freely admitted and put into Garrisons; the place of Rendezvouz and General Muster, was *Houndslow-Heath*, where they committed several Murthers and Outrages, which went unpunished: The King had some time before Dissolved his Parliament, and was now resolved to call another; but strong endeavours were made, to have such Chosen, as should Abrogate the *Penal Laws* and the *Test*.

Not long after, the Arch-Bishop of *Canterbury*, and Six other Prelates, were Committed Prisoners to the Tower, for Petitioning his Majesty to Recall his Second Declaration for *Liberty of Conscience*, that it might not be Publickly Read in their several Dioceses: within a day or two after their Imprisonment, it was openly declared, the Queen was Delivered of a Prince, for which a day of Thanksgiving was appointed upon a *Sunday*, and many Ambassadors was speeded away to Forreign Princes, to express the Joy the King so long expected: But in the height of these Rejoycings, and while Stratagems were used for the speedy calling a Parliament, Notice came, that the Prince of *Orange* was preparing to bring an Army into *England*: Upon this, there began to be a great Alteration, for all those who had been turned out, were placed again in their former Stations, the Bishops were entertained into Favour, the Charter of *London*, and other Places were restored, the Depositions were taken and Enrolled in Chancery relating to the Infant, and the King was willing no *Papist* should Sit in Parliament: And now care was to be taken to prevent the Prince of *Oranges* Landing, which he soon did at *Torbay* in *Devon-shire*, without any Interruption, with an Army of about 14000 Men: Upon this Surprizal, King *James* Marched to *Salisbury* to oppose him; and finding most of his Army Deserting him, and a great number of the Nobility and Gentry adhere to the Prince of *Orange*, he returned to *White-Hall*; but upon Notice of the Defeat of some of his Troops, the King sent away the Queen, with the pretended Prince, and on *December* the 11th. he left *White-Hall*, and was discovered at *Feversham* in *Kent*, and a Message was sent from the Privy-Council for his return, but afterwards going to *Rochester*, he privately took Shipping for *France*, where the Queen some few days before was Arrived.

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Some TRANSACTIONS *In the Happy Reigns of* *King* William *and Queen* Mary.

KIng *James* thus leaving the Nation and Government, the Lords Spiritual and Temporal, on the 25*th.* of *December*, Aſſembled at *Weſtminſter*, and Humbly beſought his Royal Highneſs the Prince of *Orange*, to take upon him the Adminiſtration of all Affairs, both Civil and Military, and whatever elſe related to the Government, and to Iſſue out his Circular Letters to the Lords, and for the Election of Members to Sit at *Weſtminſter*. This being accompliſhed, the Convention Aſſembled, and drew up an Addreſs of Humble Thanks to his Highneſs for his Royal care of the Government; the Kingdom of *Scotland* followed the ſame Example in making their Addreſs for Protection, and Iſſued out Letters for the Meeting of a Convention on the 14*th.* day of *March* at *Edinburg*.

But *Ireland* being under the Power of the Earl of *Tyrconnel* a Papiſt, he exerciſed his Tyranny over the Proteſtants, and cauſed divers Devaſtations, Robberies and Outrages, to be committed in ſeveral parts of that Kingdom; yet great Preparations were uſed in *England* to Reduce them, and Stores of Ammunition and other Proviſions, were ſent from *Scotland*; and Orders was given to Stop ſuch as were going over, and a Prohibition was laid on all *French* Goods and Manufactures. *Feb.* 13*th.* King *William* and Queen *Mary* were Proclaimed King and Queen of *England* with great Solemnity, at *White-Hall*-Gate, *Temple-Bar*, *Cheapſide*, and the *Royal-Exchange*; the like was done in all the Principal Towns and Burroughs in *England* and *Wales*, and in *March* they were Proclaimed in *Scotland*. *April* the 11*th.* 1689, their Majeſties were Crowned at *Weſtminſter*

Westminster with great Splendor and Magnificence, and the Coronation Sermon was Preached by the Right Reverend Father in God, *Gilbert* Lord Bishop of *Salisbury*; the Royal Ceremonies being performed, the Evening was concluded with ringing of Bells, Bonefires, and drinking Their Majesties Healths; the next day the two Houses of Parliament Waited upon their Majesties to Congratulate their Happy Accession to the Throne; On *April* the 19th. both Houses presented an Address to their Majesties, rendring them Thanks for their repeated assurances of maintaining the Protestant Religion, and Humbly besought his Majesty to Summon a Convocation to Regulate the Church Affairs, which was done accordingly.

About this time the Highlanders in *Scotland*, under the Command of the Viscount *Dundee*, had Declared for the late King *James*, and the Duke of *Gourdon* having Seized *Edenburgh* Castle, refused to deliver it up; upon which he was closely Besieged, and all Communication cut off between him and the Town; but at length he Surrendred it upon Articles to Sir *John Lanier*, and soon after *Dundee* was Slain, General *Mackay* and Collonel *Cannon* being sent by the late King *James*, Headed the remainder of his Party which stood out, but after *Dundee*'s Death nothing of moment was done: And now great preparations are made for the Reducing of *Ireland*, and an Army of near 30000 Men, Stores of Ammunition, and large Sums of Money were Shipped off at *Highlake* near *Chester*, under the Command of his Grace the Duke of *Schomberg*: In the interim the *Iuniskilling*-men, under the Command of Coll. *Woolsey*, had made divers Incursions into the Enemies Quarters, beat several Parties, and took a great deal of Plunder; but the Rebels resolved if possible, to be possest of *London-Derry*, which the *English* would not adhere to; but upon Collonel *Lundy*'s Deserting them, they chose the Valiant Mr. *Walker*, and Mr. *Baker* their Governours; many successful Sallies were made, and in one 200 of the Enemy and *Mamon* the *French* General were Slain; however, the Town was at length reduced to that great Extremity for want of Food, that it occasioned a sickness amongst them, whereof numbers dyed; but in

this desperate State, Major General *Kirk* with Thirty Sail with Men and Provision entred the *Lough* of *Derry*, and though several Batteries were raised on the Shore by the Enemy, and a Boom laid cross the River, yet they got all safe in, to the unspeakable Joy of the afflicted, who did not imagine they could have lived two days longer, having only nine Horses left for five thousand People: This relief so discouraged the Besiegers, that on *July* the 31*th*. they fled away in the Night, Plundering, Burning, and laying all waste before them for several Miles. Thus this poor Famished City, by Gods Providence was delivered, after 105 days being Besieged by an Army of 20000 Men, who had continual supplies from the City of *Dublin*.

About this time several Persons were Seized for spreading the late King *James* his Declaration, and the late Lord Chancellor *Jefferies*, and the late Lord Chief Justice *Wright*, dyed, the first in the Tower, and the latter in *Newgate*: Not long after, Mr. *Walker* Governour of *London-Derry*, arrived in *England*, where his Majesty Graciously received him, and as a Reward for his good Service, ordered him 5000 *l*. with a further promise of the Royal Favour. About this time, some of the discontented Party in *Scotland* intended to Revolt from their Allegiance; but upon a full discovery, Collonel *Levingstone* and others were Apprehended, and at their Tryal Confessed the Charge against them, and humbly submitted themselves to the Kings Mercy: The Rapine and Violence of the *Highlanders* in *Scotland* was so great, that many of the Nobility came in and submitted themselves to the benefit of their Majesties Pardon, begging Protection under Collonel *Cannon*, who finding himself much weakned, betook himself to the Isle of *Mull*.

In *Ireland* a Discovery was made, that some of the Army would Revolt to the Enemy, and upon strict Enquiry, one *Daphleshey* a Private Soldier in one of the New-raised Regiments of *French* Protestants, was found Guilty of making a Contract with Monsieur *D'avaux* the *French* Ambassador, to bring several Soldiers to the Enemy, upon condition he might obtain a Pardon for a Murther he had

had committed in *France*; upon which proof, he and several of his Accomplices were Executed: Many Papists were found likewise in those Regiments, which were made Prisoners and sent over for *England*. At this time a great Mortality was in the *Irish* Camp, whereof there dyed 15000; several Skirmishes daily happened to the *English*, with good Success; and the *French* King being sensible of the *Irish* Cowardice, sent 5000 *French* Foot, who Landed at *Kingsale*; in lieu of which, King *James* returned 5000 *Irish*, under *Maccarty*, who escaped narrowly from *Inniskilling*: *April* the 12*th*. Sir *Cloudesly Shovel* arrived at *Belfast* with Money, Arms, and Ammunition for the Army; and not long after *Charlemont* was Surrendred up to the *English*.

Soon after, the Duke of *Schomberg* visited several Quarters, and upon his return to his Head Quarters at *Lisburn*, he received the welcome News of the Duke of *Berwick*'s being Defeated by Collonel *Woolsey*, in or near the Town of *Cavan*, in which the Dukes Horse was Shot under him, and Coll. *O Rely* the Governour was Killed, most of the Forage and Provision burnt, and the Magazine blown up, which prevented the Enemies Design on that side to Ransack the Country; the Los in this Action on our side, was inconsiderable. The League being now made, War was declared against *France* by all the Confederate Princes, and Preparations was made accordingly; then the former Parliament was Dissolved, and a new one being called, his Majesty declared his resolution for *Ireland*; to endeavour to reduce that Kingdom to its Obedience; and thought it necessary during his absence, to leave the Administration of Government in the Queens hands; to which purpose an Act was speedily past, and New Lords Commissioners of the Treasury were Nominated, and all things setled for the good and welfare of the Kingdom. Whilst these Affairs were agitating, about 7000 *Danes* Landed in *Ireland*, Commanded by the Prince of *Wirtenberg*, to assist his Majesty; this so much encouraged our Forces, that Coll. *Callemot* Attaqued *Charlemont*, and with a few men had taken it, had not his approach been too early discovered; yet he made an Honourable Retreat, and did considerable Execution.

Soon after *Charlemont* was Surrendred; and his Majesty made speedy Preparations for *Ireland*, ordering his Forces in a readiness at *Highlake*, *Chester*, and other places: He set forward on his Journey *June* the 4th. and on the 14th. he arrived safe at *Carrickfergus* in *Ireland*, where he was received with great demonstrations of Joy. Having visited several places, he Commanded the Army to Advance to *Dundalk*, upon which the Enemy retired to *Ardee*, and from thence they Marched and Posted themselves on the South side of the River *Boyne*: On *June* the 24th. his Majesty advanced thither, and Encamped the next day in sight of the Enemy, only the River parted the two Armies; about Noon the King rode in full view of the Enemy, which they perceiving, Fired two Pieces of Cannon, and a Six pound Ball, which took away a piece of his Majesties Coat, Wastecoat, and Shirt, raising the Skin upon the Blade of the right Shoulder; yet he being no sooner Dressed, but he Mounted, and continued on Horseback till Four in the Afternoon, and was not concerned at what had happened. The Enemy had wasted 200 Cannon Balls, and had killed only four or five Men, and about 9 or 10 Horses, which caused the King to say, *Now I see my Men will stand fast*; then he ordered some Cannon to be planted, which presently Dismounted one of the Enemies, and Battered down several of King *James*'s Tents: Next morning *July* the First, the King being informed that the Enemy were 25000, and resolved to Fight, sent several Battalions of *Dutch* over the River, who Waded up to the Arm-pits, but succeeded so well, that they beat back the Enemy from the further Bank, and with their continual Firing, made them Retreat in much Disorder, with the loss of many Men; but in this great Enterprize, the much-to-be-lamented Duke of *Schomberg* was Shot in the Neck, and Governour *Walker* in the Belly; but the King vigorously passed over the River, and appearing with his Troops on the Hills, they betook themselves to flight, throwing away their Arms, and skipped over the Boggs; our Foot pursued them 4 Miles, but our Horse followed them 8 Miles, and took most of their Baggage, Cannon, and Ammunition; in

this

this brisk Onset about two Thousand were Slain. The late King *James* hasted away to *Dublin*, and gave Orders not to Fire it, though contrary to what he was advized to; he complained to the Mayor and Aldermen of his hard Fortune in *England* and *Ireland*; then he immediately went to *Waterford* and took Shipping for *France*: the day following *Drogheda* was Surrendred, and not long after several other places.

A while after, the *French* Fleet appeared upon the *English* Coast, and ours, under the Command of the Earl of *Torrington*, lay ready to receive them; but when the Signal was given, the Admiral fell back with his Squadron, and left the *Dutch* and some *English* to Encounter with the whole *French* Fleet, which consisted of 82 Men of War, Fire-Ships and Tenders: In this Exploit the *Dutch* and the *English* suffered very much, for which the Admiral was committed to the Tower, and Tryed by the Admiralty, but Acquitted. After this, the *French* Burnt a little Village called *Tinmouth*, near *Exeter*, and returned to *Brest*. *August* the 15*th*. the King Encamped before *Lymerick*, but the excessive Rains falling, which in a manner filled the Trenches, the King thought it convenient to Raise the Siege, and so left *Ireland* under the Government of the Lord *Sidney*, and Sir *Thomas Coningsby*; then he Embarqued at *Duncannon*, and arrived at *Bristol*, where he was received with Joy and Triumph.

In *September* following, *Cork* and *Kingsale* were taken without much opposition, by the Earl of *Marlborough*; but a sort of Rude People called *Rapparees*, Tumultuously Assembled together, and committed great Outrages in several Villages, but Lieutenant-General *Ginckle* soon suppressed them, putting some to the Sword, and others to flight: In the mean time a Design was discovered to Fire *Dublin*, and put the Protestants to the Sword, but Heaven would not suffer that Black Project to take effect. The Parliament of *England* being Assembled, Presented an Humble Address to his Majesty, of Thanks for his Great Deliverance, and for exposing his Royal Person in the Reduction of *Ireland*: Likewise another to her Majesty, for her Prudent Care and Conduct in the Administration

miniſtration of Affairs at Home; both which were Graciouſly received. Then his Majeſty was pleaſed to acquaint them, that his Preſence was required at the *Hague*, and deſired them to be ſpeedy in diſpatching what was before them; which was accordingly done, to both their Majeſties and the Kingdoms Satisfaction: Then his Majeſty having ſetled the Great Officers and Clergy of *Ireland*, the Parliament was Adjourned till *March* 31*ſt*. 1691. Upon *January* the 6*th*. the King departed for *Holland*, where the States Complemented him, and Erected three Tryumphant Arches, with other ſuitable demonſtrations of Joy.

During this, the Lord *Preſton*, *John Aſhton*, and *Edmond Elliot*, was taken going for *France*, to betray the Secrets and Strength of the Kingdom to the *French* King; the two former were Tryed at the *Old-Baily*, and Convicted of High-Treaſon, and *Aſhton* Executed, but the Lord *Preſton* Reprieved till further Order, and *Elliot*'s Tryal deferred: Then a Proclamation was Iſſued forth for the Apprehending of the late Biſhop of *Ely*, *William Pen*, and *James Graham*, Eſq; who were fled from Juſtice. Whilſt his Majeſty was in *Holland*, the *French* ſuddenly Beſieged *Mons*, and after three Weeks cloſe Siege, the Inhabitants perſwaded the Governour to deliver it up: His Majeſty finding the place loſt through Treachery, Planted his Army upon the Frontiers, and returned into *England*, arriving at *White-Hall April* the 12*th*. where he was received with all demonſtrations of Joy for his Safe Arrival: In the mean time the Confederates haſted to the Field to oppoſe the *French*, and frequent Onſets were made, in which many of the Enemy were Killed and taken Priſoners.

Not long after, Dr. *William Sancroft* was removed from the Arch-Epiſcopal See of *Canterbury*, and Dr. *John Tillotſon*, Dean of St. *Pauls*, Inveſted in his ſtead; and Dr. *Sharp* was preferred to the Arch-Biſhoprick of *York*, vacant by the Death of Dr. *Lamplugh*: Many other Reverend Divines of the Church of *England*, were preferred to Biſhopricks, *viz.* Dr. *Simon Patrick* created Biſhop of *Ely*, Dr. *More* Biſhop of *Norwich*, Dr. *Kidder* Biſhop of *Peterborough*, and Dr.

Fowler

Fowler Bishop of *Glocester*, &c. The Ecclesiastical Affairs being thus setled in *England*, and the Parliament Adjourned, his Majesty made great preparations to be with the Army in *Flanders*, to which purpose several Regiments of Horse and Foot Embarqued, and many of the Nobility were ready to attend him, and on *May* the First his Majesty set forwards on his Journey, and the next day Sailed for *Holland*, and in two days safely arrived. Not long after, the strong Fortress of *Ballemore* in *Ireland* was reduced, where many of the Enemys Chief Officers and Souldiers were made Prisoners; after which the Army Marched to *Athlone*, the strongest Town next *Lymerick*: this place we took by Storm, with the loss of about 9 or 10 of our Men, but the Enemies loss was considerable, many being Killed, and a great number Drowned in the River *Shannon*. On *July* the 10*th*. Lieutenant-General *Ginckle* pursued the Enemy over the River *Shannon*, and Charged them up the Hills so briskly, that at length they were totally Routed; their loss was about 7000 Men. and of ours between 5 and 600; Monsieur St. *Ruth* the *French* General, was Slain with a Cannon-Shot: Divers other places were Surrendred, as the Castle of *Banbara Portumney*, and the strong Town of *Lymerick*, &c.

The Confederate Armies in *Flanders* as vigorously pursued the Enemy, who always lay lurking for an Advantage, for the Duke of *Luxemburg* caused 50 Pieces of Cannon to be Discharged, which so Alarum'd them, that to prevent Engaging, they pulled down Trees and raised Barracadoes to obstruct our Armys Advancing: however, King *William*'s resolution was to force them to a Battel, but seeing it could not at that time be effected, his Majesty perceiving the Season too far gone for any Field Action, he returned into *England*, to the Joy of all his loving Subjects. Not long after the Parliament met at *Westminster*, and Humbly Congratulated his Majesties happy Return; and the King in a most Gracious Speech, acquainted them of his Royal resolution of being early in the Field the next Spring, and withal desired them to be speedy in what Supplies they thought Necessary, for a vigorous carrying on the War against so formidable

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an Enemy: accordingly ſeveral Acts paſſed the Royal Aſſent, amongſt which one was for a General Poll, to be gathered Quarterly; and the Seaſon of the Year being approached, his Majeſty in a moſt Gracious Speech, returned his Thanks for what Supplies they had given upon ſo Neceſſary an Occaſion; and aſſured them he would take care it ſhould be employed wholly in that Affair for which it was given. After the Adjournment of the Parliament, his Majeſty on the 4th. of *March*, took his Journey for *Harwich*, and the next day ſet Sail for *Holland*, where in a ſhort time he ſafely Arrived; and by whoſe Valour and Conduct we hope to ſee *England* Flouriſh; for whoſe Royal Succeſs and Safety, let all Loyal hearts loudly pray.

God Save the KING, *that* KING *which ſav'd us from The Arbitrary Power of* FRANCE *and* ROME.

FINIS.